GALEN'S
ART OF
Physick.

Wherein is laid down,

1. *A Description of Bodies, Healthful, Unhealthful, and Neutral.*
2. *Signs of good and bad Constitutions.*
3. *Signs of the* { Brain, Heart, Liver, Testicles, Temperature, Lungs, Stomach, &c. } *being too* { Hot, Cold, Dry, Moist, Hot and dry, Hot and moist, Cold and dry, Cold and moist.
4. *Signs and Causes of Sickness.*

With many other excellent things, the Particulars of which, the Table of Chapters will specifie.

Translated into English, and largely Commented on. Together with convenient Medicines for all particular Distemper of the Parts, a Description of the Complexions, their Condition, and what Diet and Exercise is fittest for them.

By *Nich. Culpeper* Gent. Student in Physick and Astrology.

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The *second Section.* Of the Symptoms in the Terms and other Fluxes of the Womb. The *third Section.* Of the Symptoms that befal al Virgins and Women in their Wombs, after they are ripe of Age. The *fourth Section.* Of the Symptoms which are in Conception. The *fifth Section.* Of the Government of Women with Child, and preternatural Distempers in Women with Child. The *sixth Section.* Of Symptoms that happen in Childbearing The *seventh Section.* Of the Government of Women in Child-bed, and of the Diseases that come after Travel

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3 A lifting up for the cast down.

4 Sin against the Holy Ghost.

5 Sins of Infirmity.

6 The false Apostle tried and discovered.

7 The good and means of Establishment.

8 The great things Faith can do.

9 The great things Faith can suffer.

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VIZ.

1 Of Unbelief, or the want of readiness to lay hold o the comfort given by Chris

2 Not going to Christ fo Life and Salvation, is an ex ceeding great sin, yet pardo nable.

3 Of Faith, *Or*, That b lieving is receiving Christ and receiving Christ, is b lieving.

4 Of Coveteousness.

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1 That the end why t Saints receive all Glori

race, is, That they may be as the Father and Christ e one.

2 That God the Father veth the Faithful, as he lo- th Jesus Christ.

3 That our Savior desi- h to have the Faithful in aven with himself.

4 That the Happiness of r being in Heaven, is to Christs Glory.

5 That there is much anting in the Knowledg of ods Love, in the most able aints.

6 That the Lord Christ nds daily Direction, accor- ng to the daily need of his rvants.

7 That it is the desire and deavor of our Savior, that e dearest of Gods Love, hich was bestowed on him- f, should be given to his ithful Servants.

8 That our Union and mmunion with God in rist, is the top of our hap- ess in Heaven.

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WORKS.

1 Of Christs Intercessio or of sins of Infirmity.

2 The high Priviledg Believers, That they are Sons of God.

3 Faith the means to fe on Christ.

4 Of Self-denial.

5 The Saints Duty keep their Hearts, &c.

6 The Mystery of Spiritual Life.

Mris. Culpepers Information, Vindication, and Testimony, concerning her Husbands Books to be Published after his Death.

SO great are the Afflictions wherewith our Heavenly Father *hath bin pleased to exercise me his poor* Handmaid, *that I have not onely lived to see my* dear Husband (*the* stay *and* solace *of my life*) *taken from me: but it hath bin my hard hap also to see his* Reputation *and* Memory (*which will be dear to all Posterity, for the Works he hath written for the Common Good of this Nation*) *blemished, and Eclipsed, by the* covetous *and* unjust forgeries *of one, Who, though he cals himself* Nathaniel, *is far from being* an Israelite in whom there is no guile, *who was not content to publish a* Hodgpodg *of* undigested Collections, *and* Observations *of my dear Husband deceased, under the Title of* Culpeper's last Legacy; *but to make the Deceit more taking, he steeled his Fore-head so farre, and brased it so hard, as not to be ashamed to forge* two Epistles, *one in mine, and the other in my Husbands Name; of the penning*

g of which, he nor I, *never ſo much as dream'd: And he* impudently *affirmeth in my Name, that my Husband* laid a ſevere Injunction on me to publiſh them for the general Good, after his deceaſe; and that they are his laſt Experiences in Phyſick and Chyrurgery. *And in the Title of his Book, he ſaid,* They are the choyceſt, and moſt profitable Secrets, reſolved never to be publiſhed til after his Death. *All which Expreſſions in the Title and Epiſtles, are as falſe as the Father of Lyes; and every Word in them forged, and feigned. And he knew well enough, that no diſcreet, honeſt man, that was a friend to my Husband, or me, would ever have agreed to ſuch infamous and diſhoneſt Practices; and therefore I deſire all Courteous Readers of the Writings of my Husband, to take notice of this* Deceit, *and to aſſure themſelves that it never entred into his Head, to publiſh ſuch an undigeſted* Gallimoffery, *under the promiſing, and ſolemn Name of* Laſt Legacy, *and that* whereby he gained his Reputaon in the World, *as the Impoſtor makes him ſpeak in his forged Epiſtle. And I deſire any indifferent Reader, that hath obſerved my* Husbands lofty, *and Maſculine manner of expreſſing himſelf in his Prefaces, and Epiſtles Dedicatory, whether in caſe he had been minded or diſpoſed to take ſo ſolemn a farewel of the world, as the* Forger *makes him to do; whether, I ſay, he would have done it in ſuch a* whining faſhion, *and ſo in a ſtile of a* Ballademaker, *as to ſay,* And now, if it pleaſe Heaven to put a period to my Life, and Studies, that I muſt bid all things under the Sun farewel: Farewel to my dear Wife and Child, farewel Arts and Sciences, farewel all Worldly Glories, adieu Readers. *Certainly my Husband would have been far more ſerious, and material, in ſuch a caſe, as any diſcreet man will judg. Neither can it be thought, that in ſuch a ſolemn* Valediction, *he could poſſibly forget*

his wonted respects to the Colledg of Doctors, to whom he did so frequently addreſs himself, in divers of his Writings.

Courteous Readers, I shal say no more touching the abuse of the Book-seller, only to prevent (as much as concerns me) thy being abused for the future, know, That my Husband left seventy-nine Books of his own making, or Translating, in my hand, and I have deposited them into the hands of his, and my much Honored Friend, Mr. Peter Cole, Book-seller, at the Printing-Press, neer the Royal Exchange (for the good of my Child) from whom thou mayest expect to receive in Print, such of them as shal be thought fit to serve thee in due season, whithout any Disguises or Forgeries, unto which I do hereby give my Attestation. Also my Husband left seventeen Books compleatly perfected, in the hands of the said Mr. Cole for which he paid my Husband in his life-time: And Mr. Cole is ready and willing (on any good occasion) to shew any of the said seventy-nine Books, or the seventeen, to such as doubt thereof.

And if any Person shal question the Truth of any part of this Vindication, or Epistle; if they will take pains to come to me, I will face to face, justifie the truth of every word thereof, as I have subscribed my Hand thereunto in the presence of many witnesses.

I profeſs in the Presence of the great God, the Searcher of al hearts, before whom Mr. Brooks and I must one day give an account of al our Actions: That I have not published this Epistle or Vindication, out of any dis-respect to to Mr. Brooks (for I much respect the man, and would be glad to serve him to my power) but only to cleer my Husband from the folly and weakneſs cast upon him by the means above expressed. And out of tenderneſs to Mr. Brooks, I first tried other means of keeping, and afterwards

wards of repairing my Husbands Credit, and there ſtayed long to ſee if he would repair (in any meaſure) the wrong done to my Husband, and my ſelf. I deſire to be.

From my Houſe, next door to the Red Lyon in Spittle-fields, *October*, 18. 1655.

Your Servant (in, and for the Truth)

Alice Culpeper.

Mris. *Culpeper* did the 18. of *October*, ſubſcribe this Epiſtle in Vindication of her Husband's *Reputation*, before Ten Witneſſes, as ſhe had done another Epiſtle on the ninth of *October*, almoſt in the ſame words with this, except neer the Concluſion.

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6 Evangelical Repentance.

7 The Spiritual Life, and In-being of Chriſt in all Beleevers.

8 The Woman of Canaan.

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17 Sins of Infirmities.

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19 The Good and means of Eſtabliſhment. 20 The great Things Faith can Do. 21 The great things Faith can Suffer.

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10 Health for the Rich and Poor, by Diet without Physick.

11 *Riolan*

11 *Riolanus* Anatomy, in which (with the Anatomy) is exactly described 1 The Diseases incident to every Part of the Body of Man. 2. How the Diseases are Seated in each Part. 3. The Cure of each Disease as it's seated in that Part.

A Godly and fruitful *Exposition*, on the first Epistle of *Peter*. By Mr. *John Rogers*, Minister of the Word of God at *Dedham* in *Essex*.

The Wonders of the *Loadstone*. By *Samuel Ward* of *Ipswitch*.

An *Exposition* on the Gospel of the Evangelist St *Matthew*. By Mr. *Ward*.

A Treatise of Politick Powers: wherein seven Questions are Answered, 1. Whereof Power is made, and for what ordained. 2. Whether Kings and Governors have an Absolute Power over the People. 3 Whether Kings and Governors be subject to the Laws of God, or the Laws of their Countrie. 4 How far the People are to obey their Governors. 5. Whether all the people have, be their Governors. 6 Whether it be Lawful to depose an evil Governor. 7 What Confidence is to be given to Princes.

Dr. *Sibbs* on the Philippians.

Barriffs Military Discipline.

The Immortality of Mans Soul.

King *Charls* his Case, or an Appeal to all Rational Men concerning his Tryal.

Six

Six Sermons preached by Doctor *Hill*.
V I Z.

1 The Beauty and Sweetness of an Olive Branch of Peace, and Brotherly Accommodation budding.

2 Truth and Love happily marriedin the Church of Christ.

3 The Spring of strengthening Grace in the Rock of Ages Christ Jesus.

4 The strength of the Saints to make Jesus Christ their strength.

5 The Best and Worst of *Paul*.

6 Gods eternal preparation for his Dying Saints.

A Vindication of Free Grace; Endeavoring to prove, 1 That we are not elected as holy, but that we should be holy; and that Election is not of kinds but persons. 2 That Christ dic not by his Death intend to save all men, and touching those whom he intended to save, that he did not die for them only, if they would beleeve, but that they might beleeve. 3 That we are not justified properly by our beleeving in Christ but by our Christ, beleeving in him. 4. That which differenceth one man from another, is not the improvement of a common ability restored through Christ to all men in general, but a principle of Grace wrought by the Spirit of God in the Elect. By *John Pawson*.

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Mr. *Love*'s Caſe, containing his Petitions, Narrative, and Speech.

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Mr. *Sympſons* Sermon at Weſtminſter.

Mr. *Feaks* Sermon before the Lord Major.

Mr. *Phillips* Treatiſe of Hell.

—— of Chriſts Genealogy.

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Francisci Tayleri, Capitula Patrum: Hebraicè & Latinè edita. Una cum Annotationibus sensum locorum difficilium Exprimentibus.

Francisci Tayleri, Lamentationes Jeremiæ vatis, Denuo è fontibus Hebraicis translatæ, cum Paraphrasi Chaldaica, Masora magna & parva, & Commentariis Rabbi Shelomoh, Jarchi & Aben Ezræ, è Buxtorfii Bibliis magnis excerptis.

TO

TO THE READER.

Courteous Reader,

IT *was a most excellent Truth, that spoke of the* Truth *it self.* Mat. 24. 12 Because Iniquities shal abound, the love of many shal wax cold: *It was given by* Christ, *as one of the Signs and Tokens of the end of the world, and is most sadly verified, as we may see, if we be not as blind as Moles, and feel, if we be not altogether senceless, in these our daies; neither indeed, if we cast but our Eyes upon the Age we live in, can we well expect better. It was most admirably deciphered by the Poet.*

——De duro est ultima ferro,
Protinus irrapit venae pejoris in ævum
Omne nefas: fugêre pudor, verumq; fidesq;
In quorum subiêre locum, fraudesq; doliq;
Insidiæq;, & vis, & amor sceleratus habendi.

At last the Iron Age comes blustering in,
I'th'latter times, and fils the world with sin;
All Shame, and Truth, and Faithfulness are gone,
Fraud and Deceit, lords Paramont alone
Do rule: By snares and violence, men get
Estates, and all is Fish that comes to Net.

Which

Which how truly it is verified in our daies, every Body that knows but his right hand from his left, knows, and the stones in the street, will shortly cry out shame of, if men hold their peace.

Besides, This Age hath got another impediment worse than all this, if worse can be; and that is, 'tis blind: they could see Monopolies for Pins, and Needles, and Marrow bones, and such Trifles, and cry out against them, and never be quiet till they had got them down; but that which Solomon *preferred before all the things of this world, even before his own life, and the death of his Enemies, yea, and God both commended, and rewarded him for so doing, is at this time, and in this place, monopolized, and yet no man sees it, no man regards it, no man cries out against it, no man labors to redress it, and that is,* KNOWLEDG. *Time was when all Physitians wrote in their Mother Tongues; time was when they thought it their Glory to instruct others in matters belonging to their own health; time was when Physitians knew they were not born for themselvs alone; time was when he would have been accounted a Monster (yea, and amongst those whom our Divines (forsooth) call* Heathens, *though I know some Godly, Orthodox, and Exemplary Ministers, that are of Opinion, that some of them know more of the ways of God, than we do, I am sure they practised more) I say, time was when he would have been accounted a Monster, and unfit to live in a Common-wealth, that should but have attempted such a thing to hide the Rules of Physick from the Vulgar in an unknown Tongue; but now he is looked upon as little better that reveals them, and the worst words they can rake out of the sink of their rotten Brains is good enough for him; there must be some reason for this. Such as get their livings under this Monopoly, do*

it

it, because it toucheth their Coppy-hold; the ignorant think it strange, because it is not common: So that what reason that learned and able Preacher, Mr. Thomas Fuller (a man both able and rational, however overseen in his Holy State, in writing such base and scurrilous Language against that famous man, whom the world is so much beholding, and indebted to, PARACELSUS, whose Name shall ever be dear to posterity, though the Papists threw all the dirt they could in his face, because he was a Protestant; and Mr. Fuller raked it up again and threw it upon his ashes, nemo mortalium omnibus horis sapit; and Mr. Fuller might have remembred that Adage, de mortuis nil nisi bonum) I say, I can give no better reason why the vulgar cannot see the prejudice they suffer by Physitians Monopolizing the Art of Physick, and indeed by all Schollers Monopolizing Knowledg from their Eyes, than Mr. Fuller gave, that men could not see the deformity of sin, viz. Because 'tis common: he said rational men could not see the deformity of sin because 'tis common; and I say, rational men cannot see the prejudice they receive by the Monolizing of Knowledg, because 'tis common; if it were rare, it would easily be seen, and quickly discerned. A Blackmoor seems a strange Creature here, because they are rare, and one of us would seem as strange, were we in Ethiopia for the same reason; nay, if a man should go in old fashion Cloathes, such as were worn forty or fifty yeers ago, what staring upon him would there be? people would take him for a mad man, or a Fool. And just for the very same, do they take such as bring up the old and good fashion of revealing Knowledg, they seem madbrain'd fellows, and unfit to live in a Common wealth, and the most venemous words they have in their Budgets, are vented out to poyson the Air against them, that they

they may not obtain a good thought in the Opinion of the Vulgar.

Also, a way must be found out how this must be effected; for sine Medio non datur finis, *the end cannot be attained without means. In this the Papists went, and still go down-right to work, and absolutely deny Knowledge to the Vulgar, whom they please to call the* Laity, *of* λαος [People] *as though the Clergy were no People, and threaten damnation to those that do but pry into the revealed will of God. But this childish way of keeping People in ignorance, will not hold water amongst Protestants; the thred must be spun finer, or else every body will see it: and indeed, they have handled the matter so cunningly, that he had need of more than his own eyes that discerns it. And that their Practices may be a little laid open in their colors, that people may have a little view of what God hath in mercy and love given them, and men labored with might and main, and endeavored with tooth and nail, and fought* tanquam pro aris & focis *to cheat them of; I shall take some Callings, Arts, and Sciences apart, and lay open none of the goodness of the Professors thereof. And in the first place I shall begin with what is vulgarly called* Divinity.

All that shall have a Being, not made with hands, eternal in the Heavens, must lead godly lives here, that so they may be the better fitted for such a Being hereafter. Godliness, is God-likeness, *a mans being like to God; the English Etymology fits it as well as can be: So then when we look into the revealed Word of God, commonly called the* Scripture, *and can read our own actions there, when our waies receive impression from the will of God, and return like for like, as the Wax doth from the Seal, then are we Godly men; for the Scripture is a perfect Glass, and the least spot in a mans life, even to a*

wanton

wanton thought may be seen there. Now our Clergy (*as they are pleased to stile themselves*) *although they dare not deny it us in our Mother Tongue, for then there was little reason why they should separate from the* Papists, *yet have they given us such a Translation as may well call aloud for amendment; in some places I suppose done ignorantly, in others I am afraid wilfully: the effects of which are dangerous, and call for Remedy. Take a few in lieu of all.*

1. *They have added certain thousands of words, both in old and new Testament, thereby corrupting in many places, the sence of the Holy Ghost; in al places, converting it like a* Nose of Wax, *to their own present Judgments; and if you ask them why they did so, they will tel you it was to make sence of it: Blasphemous Wretches, did the Spirit of God, when it penned the Scripture pen non-sense? And thus their going about to make better sense of it, than the Spirit of God, in their apprehensions, either would or could, by adding Verbs, have in same places made absolute contradictions, in others delivered absolute Errors. I shal give you an Example of each,* Prov. 16. 1. The Preparations of the Heart [are] in man, but the answer of the tongue is from the Lord; *so your vulgar Translation reads it (for I hear say 'tis mended of late, and am glad of it) whereas the word* [are] *is added, the Original being,* The Preparations of mans heart, and the answer of the tongue is from the Lord, *ascribing all to God, and nothing at all to man, as that self-advancing Principle of Free-will doth. If they had well studied the* Jerusalemy Talmud, *or* Buxtorfius *his* Clavis Masorethicus, *they might have given it a version into the English Dialect, without Additions.*

But secondly, for Contradictions, Luke, 22. 21 Behold

hold the hand of him that betrayeth me [is] with me at the Table, *saith Christ after he had given his last Supper to his Disciples*; *But* John, 13. 30. *it is said that* Judas having received the Sop (*which was given before his last Supper*) went immediately out, *and by this Scripture it appears* (*and out of question was the truth*) *that* Judas *was plotting his Treasons at the very time when Christ was Instituting his last Supper, for in that place* in Luke, *the word* [is] *is not in the Original, they might as well have put in* was, as is; *but then what plea had there been in former times for a mixt multitude to partake of that Ordinance? And thus you have one.*

2. *Many words they have not translated at all, yea very many, I shall give you some,* Psalm. 56 To the chcief Musitian upon JONATH ELIM, RECHOCHIM, *why could they not have translated that* the dum Dove in a far Country, *together with many other in the beginning of the* Psalms, *which why they should not translate, I cannot imagine unles it were to hide from people what the scope and drift of the Psalm was: Also one word I am Confident When they looked upon their own coats they durst not translate,* Zeph. 1. 4. I will cut off the names of the CHEMARIMS with the Priests; *meeting with the word now and then in* Hosea, *they translated it* Priests, *but here it being joyned with the word* Priests *my Blades plaid the honest* (I *should have said the selfish*) *men and never translated it*; Tremelius *and* Junius *give it a very honest and true version,* Nomen atratorum cum sacerdotibus, *the names of the* BLACKCOATS *with the Priests, It is a Scripture which I would commend to the Serious consideration of our ridged* Presbiterians *& when they look upon it let them do* as the Peacock doth when he looks upon his Legs.

§. They *translate one and the same word divers waies, and when they have done so they play the Anticks with it most notably; an example of this would not do amiss, The word* Presbiter *is usually in the new Testament translated* Elder, *nay alwaies, two or three places excepted; and the word* Bishop *sometimes translated* Overseer; *the word* Bishop *is but a Title of honor at most in our Dialect, and the word* Presbiter *is scarce English, but is the very same with an* Elder, *and see what a jugling our Clergie makes with the words, we must have no* Bishops, *but* Presbiters, *and* Elders, *and* Overseers. (*such as the vulgar call* Heaven-drivers) *when the Scripture makes no difference at all between* Bishops, Presbiters, Elders, *and* Overseers, Acts, 20. 17. *Paul* sent to *Ephesus* and called the ELDERS of the Church; *The* Presbiters *saith the Original, and verse* 28. *he bids them* take heed to themselves and to the flock over which the Lord had made them OVERSEERS, *over which the Lord had made them* Bishops *saith the Original; consider this, and pray tell me what Scripture difference you can find between a* Bishop, *a* Presbiter, *an* Overseer, *and an* Elder; *and indeed I wonder the* Presbeters *should make themselves different from* Bishops, *when neither God nor Nature, doth; not God by the foregoing Scripture, not Nature, for they are as like them in condition as a* Pomewater *is like an Apple.*

I leave the Book of the Scripture, and come now to the Book of the Creatures, the Leaves of which are unfolded to you by the Art of Astrology; *I have heard many Ministers that are Enemies to Astrologie talk much of the Book of the Creatures, but what Creatures they mean unless they mean Dogs & Cats, & Apple-trees, & Pear-trees and plum-trees I know not, for I have known them*

Conver-

converſant with them, but they durſt not look up upon the Stars for fear they ſhould fall upon their heads I think, for I know no other danger in the Art; I ſhall firſt define unto you what it is; Secondly, ſhew you the danger of contempt of it.

For its definition, take this brief, yet true one.

ASTROLOGY is an Art which teacheth by the Book of the Creatures what the univerſal Providence, mind and meaning of God towards man is.

This I prove from the Creation, Gen. 1. 15 16. 17. 18. *where you ſhall find that God made the* Sun Moon, *and* Stars *for a four-fold end,* 1. To RULE over the day and night, 2. To give light to the world, 3 To diſtinguiſh between day and night, ſeaſon and ſeaſon, 4. *To be* SIGNS *to give Significations of things to Come, for that cannot be a Sign which ſignifies nothing.*

As for the danger that enſues the contempt of it, the Scripture is no way ſilent, I ſhall only quote you three places amongſt many that might be quoted, and a three-fold cord is not eaſily broken, Pſalm. 28. 5. Becauſe they regard not the Works of the Lord nor the operation of his hands, the Lord ſhall diſtroy them and not build them up; *the Lord when he made this creation made a moſt conſiderable piece of work every tittle of it is worthy of our beſt thoughts,* Eſay. 5 12. 13. 14. They regard not the Work of the Lord, nor the Operation of his Hands, THEREFORE my people is gone into Captivity becauſe they have no Knowledg, their honorable men are famiſhed and their multitude dried up with thirſt, therefore Hell (*or the Grave, for the word is all one*) hath enlarged her ſelf above meaſure and their glory, and multitude, and pomp are deſcended into it, *I quoted this Scripture the*

rather becauſe we have ſeen it verified in our dayes, though the Aſtrologers of our times have again and again given them warning of it from the Book of the Creatures, and leſt any ſhould queſtion what Creatures, and what Works of God theſe here ſpoken of be, and thinck they are dogs and cats, and trees, and ſuch things as they poor ſouls have only skil in, I ſhall give you a third Scripture ſhall cleer all, Rom. 1. 20. The inviſible things of him are cleerly ſeen from the Creation of the world, being underſtood by that which is made, even his eternal Power & god-head, that al may be left without excuſe. *Friends & Country men be no longer gulled, be no longer deceived, thoſe very Creatures, the Stars (the ſtudy of the Natures of which, your Prieſts tell you is Conjuration and Witchcraft, and ſpend whol daies, nay weeks, in raylng and ſcolding, and writing againſt thoſe that obſerve them (the Lord be merciful to them, and turn their hearts if it be his will) are ſo many Letters to teach you what God is, and their Influences declares his Power to you, and ſhall another day leave you without excuſe :* David *a man after Gods own Heart admired at them,* Pſal. 8. 3. 4. *and ſo do all men of* Davids *Spirit and they that deſpiſe them ſhall hereafter have time enough to repent at leiſure, and you are all bound to bleſs God for raſing up that famous Man Mr.* Willism Lilly *who hath through Gods aſſiſtance made the Art ſo plain to you, that you may not only ſee your former ignorance, but be in a capacity to do your ſelves good.*

I now leave the two Books of God, the Book of the Scripture, *and the Book of the* Creatures, *and come to another Art which is of an inf rior Nature, which is* Phyſick, *and is the Baſis of this Book, with which I will conclude :* Truly *you are much bound to return thanks o-*

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ver the left ſhoulder to the Colledg of Phyſitians for hiding the Myſtery (as they call it) of Phyſick from you, to reveal which, I have already made ſome Progreſs, and ſhall (God willing) perſiſt, till I ceaſe to be amongſt the Living. Our grave, wiſe, and learned Colledg of Phyſitians as their Pupils and Flatterers are pleaſed to call them, they muſt have alſo the Rules of Phyſick hid from you, leſt as they and the Papiſts ſay, you ſhould do your ſelves a miſchief by them, when indeed the truth is their own gain, and credit lies at ſtake, people would not adore them, and employ them, and ſpend their whol eſtates upon them, as now (poor hearts) they are too often forced to do; I ſhall now in concluſion of my Epiſtle, firſt give you my Reaſons, why the Rules of Phyſick ought to be in every Nation in their own mother Tongue, for every one to reade, and ſecondly, what part thereof you may find in this ſhort Treatiſe of mine.

My Reaſons are theſe,

1. *The Works of God are common for every one to view, and for every one to receive benefit by, and it is a ſinful man to impropriate what God hath left common, If God have left the Medicine common, who gave man commiſſion to impropriate or hide the Vertues, let them ſhew that, and I am ſatisfied.*

2. *The Elements though diſagreeing amongſt themſelves, are maintained, by Unity, Concord, and Harmony, & what Harmony can there be in humane ſociety when the Vertues of Medicines, or Art of Phyſick is concealed, let any Muſitian judg whether concealment or communication further Harmony?*

3. *Want of communication hath bred this diſcord in Phyſitians themſelves, that is, for want of ſpeculation makes them Slaves to Tradition, and Tradition is the Father of Errors; Pride ſets every one a ſearching af-*

ter Arguments to maintain his Opinion, and those Arguments are drawn neither from Reason nor Experience but old rusty Authors, or at best such as lived in different Climates; whereas if the Knowledg of Physick were communicated openly, as it was wont to be of old when Physitians were honest, Physitians themselves would be able to give a reason, proprio morte, of what they do, and verifie it by experience when they have done.

4. Hiding the grounds of Physick from the vulgar is the reason they take so much prepostrous Physick as they do, and the cause of the Diseases and Infirmities they bring upon themselves and others that way, for had they the true Rules of Physick they would never practice false ones.

5. Hiding the Grounds of Physick murders all such poor wretches as die either through want of an able Physitian neer, or through want of Knowledg of such Medicines as grow neer them, or for want of Knowledg of the true Method of Physick, that thereby they may know what their Disease is, the blood of many thousands nay many hundred thousands of which cries for vengeance at the Hands of the Lord God of Heaven and Earth, and that our Colledg as proud as they are shall another day know to their cost.

Lastly, It makes us such Slaves as cannot be paralel'd in any Age, for all Ancient Physitians wrote in their own mother Tongue, nay all the Grecian Physitians brought their cures once a year into the Temple of Æsculapius & there regestred them to publick view, that every one might see what they had done, and how they did it, whereby they knew not only how to Cure themselves when their Disease was light, but where to find an able Physitian when the Disease was difficult, and we poor Slaves, are so churlishly handled by a pitiful Colledg

that

To the Reader.

that we may say as the Pybloſopher ſaid, all we know is that we know nothing, or that the Colledg by their good wills would ſuffer us to know nothing.

I come now to the Work in hand which I preſent to the world as a Primmer *to learn Phyſick by, and deſire him that deſires to ſtudy Phyſick to begin at it, for it contains the firſt Rudiments of the Art; It is the laſt thing that ever* Galen *wrote, and contains the Epitome of all the reſt of his large Writings, and I hope ſhall loſe nothing by my Comment on it, what I have added was only to bring his Theory into a part of a Practick. By ſtaying it, as little as it is thou maiſt come to learn a great part of thy ſelf. And if thou deſireſt to underſtand Phyſick, read over* Riolanus *and* Veſlingus *Anatomies; and* Riverius *Practice of Phyſick (all which are now in Engliſh.) Be ſtudious in them, and I aſſure thee thou ſhalt gain ſo much knowledg thereby, as I think not fit to print, leſt I ſhould provoke curious perſons. Be confident, that whilſt I am amongſt the Living, I ſhal never ceaſe to do thee good, according to my power.*

Nich. Culpeper.

Spittle fields
next door to
the red Lyon.
Decemb. 19. 1652.

Galen's

Galen's Art of PHYSICK.

Præmium. Chap. I.

ALL the order and Method of *Physick*, so far as concerns Order may be reduced to these three Heads.

1. *The First consists in Notion, which is done by Resolution.*

2. *The Second consists in Composition of those things which are found out by this Resolution.* And

3. *The third of the Dissolution of Definition.*

The Third contains not only the Dissolution of Definition, or defining Diseases, but also an explication, Resolution, Division, Explanation or Exposition upon them, & this is the Basis of our Work at this time: and indeed this lays down the Way and Order to the whol Practice of Physick, and truly excels the other two as much as the Light of the Sun doth the Light of

the Moon, and we have drawn it into a very short compendium, that so we may benifit your Judgment, and not burden your Memory; we have devided it into an hundred Chapters, whereof this is the first, each of the rest contain easie Rules of Definition, yea so easie that a Child of seven yeers old may understand them, and so short that they will not be burdensom to the weakest Memory, and although some of the Chapters be very short, yet they contain very necessary Rules distinct from the rest, and he knows nothing that knows not this, *That Order and Method help the Memory much*. But put all the Chapters together and they compleatly contain the Difinition and Explanation of the whol Art; for from these do all Diseases arise, and in these doth the very Essence of physick consist. As for the contemplative part of physick that hath been largely performed by us in many Treatises, which any that pleaseth may make use of. We come now to the matter it self, only we desier you to take notice, that these Heades are more largely discoursed of here and there in other of our Treatises, only we drew them up here in this form to satisfie the desires and inform the Judgments of such as intend to study Physick.

Chap. 2.

What Medicine is.

Medicine is the Knowledg of things Healthful, not healthful, and Neutral.

This Definition is nothing else than as if you should say, Medicine is the Knowledg of things belonging to the Sick, 'tis not one whit more nor less.

The

The Name of the Science which is [Medicine] is common, and can in no wiſe be taken in a proper ſence but things healthful, unhealthful, and neutral carry each of them a threefold ſignification, *viz.* As a Body, as a Cauſe, and as a Sign For

1. A Body which naturelly is apt to live in health, and a Cauſe which is able to effect this, and to preſerve it being effected, and a Sign which is able to ſhew and indicate which way this is to be done, all theſe the Grecians cuſtomarily call things healthful.

2 The body ſurprized and ſeized by a Diſeaſe, the Cauſe, which cauſeth and continueth this Diſeaſe, and the Indications or Sighs which give teſtimony what this Diſeaſe is, they alſo term things unhealthful.

3. In things Neutral they are guided by the ſame Rules, of which we ſhall ſpeak more in the Third and Sixt Chapters.

And here we muſt alſo make a difference between Science and Action; or if you will, betwen the Theorical, and practical part of Medicine. For

1. The Theory regards firſt the Cauſe of things Healthful, then of things Unhealthful; Laſtly, of things Neutral: After this of Bodies, firſt Healthful, then Unhealthful, and in the laſt place Neutrals; and it walks by the ſame Rules in Signs or Indications. But.

2. In actions or Practice, The Knowledg of the Body is the firſt thing which is minded, and this is found out by the Signs, and the laſt ſearch (in reſpect of time) is after the Cauſe.

Chap. 3.

How many ſeveral waies, A Cauſe may be ſaid to effect, a Sign to give Indication, and a Body to receive.

But ſeeing that a Cauſe may be ſaid to effect, a Sign to give Indication, and a Body receive two waies.

1. Simply.
2. According to time.

We muſt know that the art of Medicine comprehends them both: Simply they do it two waies, *viz.* Alwaies, and for the moſt part, both theſe the Art of Medicine handles.

But as for things Neutral they are to be conſidered, both in reſpect of Body, Cauſe, and Sign, and in thoſe, both Simply, and according to time, under a threefold Conſideration, and the Reaſon is, becauſe things Neutral partake of Contraries, ſometimes of one, ſometimes of the other, and ſometimes of both together, and this laſt is two fold, for ſomtimes it participats of contraries equally, ſomtimes of one more than another.

There is in all this Definition, if we dilligently heed the words, a cerrain doubtfulneſs or ambiguity, which knot ought to be unlooſed, that ſo all things may be made cleer, and we may not ſeem inſtead of teaching people to lead them into ignorance (as the Colledg of Phyſitians doth) and that we may ſo do, we will devide the buſineſs, and ſpeak of them all particularly.

We

We told you Medicine was the exact Knowledg of things Healthful, Unhealthful, and Neutral; and each of these to be considered as a Body, as a Sign, as a Cause, we shal now addres our selves to handle,

1. Such Bodies as are healthful, Unhealthful, and Neutral.
2. Such Signs as are Healthful, Unhealthful, and Neutral.
3. Such Causes as are Healthful, Unhealthful, and Neutral.

In all these we shall be both as brief, and withal as plain as we can.

Chap. 4.
Of Healthful Bodies.

1. A Body is Simply said to be healthful when it is in good natural temper, when the seven Natural things, *Viz.* Spirits, Elements, Complexions, Humors, Members, Vertues, Operations keep a good decorum, then is a Body Simply said to be in Health,

2. A Body in Health according to time, is taken not according to the Neutral inclination of the Body, as the former was, but when it is in such a Natural temper, as we shewed before, only for the time being, the former is proper to the Body, this but accidental. Thus *Galan.*

Culpepers Comment.

I shall here explain a little, *Galens* meaning in those words of his; *Seven Natural things.*

1. *Spirit,* Taken in a Physical sence, is an airy sub-

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ſtance, very ſubtil and quick, diſperſed throughout the Body, from the Brain, Heart, and Liver, by the Nerves, Arteries, and Veins, by which the powers of the Body are ſtirred up to perform their Office and Operation.

2. An Element, is a Body pure, ſimple, unmixed, from which all Natural things have their Original, they are held to be in number four, Fire, Air, Water, Earth; their Operations are, Active as heat and cold, Paſſive as drineſs and moiſture.

3. Complexions are the Operations of theſe Elements upon Mans Body, as when the Fire prevails, the body is Chollerick, when the Air he is Sanguine, when the Water he is Flegmatick, when the Earth he is Melancholly.

4. Humors are,

1 *Choller, whoſe Receptacle is the Gall.*
2. *Blood, whoſe Seat is the Liver.*
3. *Felgm, placed in the Lungs.*
4. *Melancholly, which keeps his Court in the Spleen.*

Thus you ſee how Elements, Complexions and Humors are ſubſervient the one to other, even as the Spirit, Soul, and Body are (if we may reaſon *a minore ad majus*) in the microcoſm.

5. Members or Limbs, are Simple or Compound, Principal or Subſervient.

Firſt Simple Members are,

1. *Bones.*
2. *Cartilages.*
3. *Ligaments.*
4. *Veins.*
5. *Arteries.*
6. *Nerves.*
7. *Tendons.*

7 *Tendons.*
8 *Panides.*
9 Fat.
10 *Flesh.*
11 *Skin.*

Secondly, Compound Members are,

1 *Head.*
2 *Heart.*
3 *Liver.*
4 *Lungs.*
5 *Legs.*
6 *Arms.*
7 *Hands.*

Thirdly, Principal Members are,

1 *Brain.*
2 *Heart.*
3 *Liver.*
4 *Testicles.*

Fourthly, Members Subservent are,

1 *Nerves to carry the Animal Spirit.*
2 *Arteries to carry the Vital Spirit.*
3 *Veins to carry the Natural Spirit.*
4 *Spermatick Vessels to carry the procreative Spirit.*

6. Vertues, are that whereby these act the body, and they are Vital, Natural, and Animal, I forbear writing of them, there being a Treatise of them, *Astrologo-Physically* handled by me already at the latter end of my *Ephemeris* for 1651.

7. Operations of these upon the Body of man are,

First, The Animal Vertue causeth.

1. *Imagination, Aprehension, Fancy, Opinion, Consent, &c. in the two former Ventricles of the Brain*
2. *Judgment*, Esteem, *Reason, Resolution*, Dis-

posing, Discerning, in the middle Ventricle of the Brain.

3. *Calling to mind what is to come, Remembrance of what is past, in the hinder Ventricle of the Brain.*

Secondly, the Vital Vertue moveth,

1. *Joy, Hope, Mirth, Singing, by dilating the Heart.*
2. *Sadness, Sorrow, Fear, Sighing, &c. by compressing the Heart.*

Thirdly, The Natural Vertue,

1. *Altereth Food into Chyle, Chyle into Blood and Humors, Blood into Flesh.*
2. *Joyneth, formeth, ingendreth, encreaseth, and nourisheth the Body of man.*

And now you see what *Galen* intends by a Healthful Body, namely, such a one where all these keep a good and orderly decorum.

CHAP. 5.

Of a Body Unhealthful.

A Body is simply unhealthful which is born mutilated by Nature, as wanting some Members, or some Operations or Sences, that is not perfect in respect of those Seven Natural things before mentioned, as that cannot See, Hear, or Smel, or is a Fool, &c

2. According to time a Body is unhealthful that is at present sick in Body, or distemper'd in mind, or his Body broken or bruised in any part of it, whether internal

nal or external, that hath an accidental distemper in any of the seven Natural things.

This is so cleer it needs no comment.

Chap. 6.
Of a Body Neutral.

THis, as we told you before, carries a threefold signification.

1. As things partake of either extremity swerving from the Rules of Healthfulness.

2. As they partake of both of them together equally.

3 As sometimes the one exceeds, sometimes the other in respect of time.

1. Taken in the first Sence, it is an exquisite medium between healthful and unhealthful Bodies; And that,

First, Naturally or Simply, as many people are born of unhealthful or sickly Constitutions, so that the Nativity as a cause produceth such an effect in every age.

Secondly, According to time, when the Body is neither perfectly in Health, nor yet sick, such a one as the proverb saith, *Is neither sick enough to lie in Bed, nor well enough to follow his Imployment.*

2. Taken in the Second Sence, A Neutral Body is such a Body as partakes of diverse contrary qualities, either in one part of the Body or in diverse; when there is an opposition between them, and this concerns either the Formation of the Body or the Endowments of the mind, or temperature of the parts, when one contrary

appears

appears healthful, the other unhealthful, and this also

1. As it appears generally in all the ages of the Life
2. As it appears but particularly at some certain times.

3. Taken in the third Sence, it is when the ages of a mans Life, Differ in respect of Health and Sickness, as a man may be healthful in his Childhood and unhealthful in his youth, and the contrary, *viz.* sickly in his infancy and healthful in Youth &c.

Culpepers Comment

The First of these needs no explanation, the other two are something Obscure, as in the second *Galen* saith a man may partake of contrary qualities in the formation of the Body, *Viz.* A man may have a Head too big and feet as much too little, a man may have a Nose exceeding the common bigness, and Eyes as much less than the common proportion, and the like.

2. In the Endowments of mind, as thus, A man may have a very good Apprehension, yet a bad Memory, a man may have very good Judgment in ordering a Battel and yet be a Coward.

3. In the temperature of the parts, the Liver may be too hot, and yet the Brain too cold, you may understand the rest by these examples which are sufficient to explain *Galens* meaning

To the third, when the Ages of a mans Life differ in respect of health and sickness saith *Galen*, which is no more than thus, to give you one example, A Childs Body or any part thereof may be too hot, by reason of sucking a chollerick Woman, in youth, either the whol Body or the same part of it may be too cold, imagine the Liver, Brain, or the like, it may be too hot in manhood, too cold in Age, or the contrary to these.

Thus much for Bodies we come now to unfold the Signs.

CHAP.

CHAP. 7.
Of SIGNS.

OF theſe ſome indicate preſent health, others proclaim health to come, a third ſort put us in mind of health paſt.

In the ſame manner likewiſe ſome unhealthful Signs ſhew preſent Sickneſs, others give fair warning that ſickneſs is coming, other indications call to our remembrance the ſickneſs paſt.

Imagine the like by Neutrals, ſome ſhew a preſent Neutral condition, fore ſhew it coming, cal it to mind being paſt, and ſhew a diſpoſition as well healthful as ſickly.

The uſe of the Firſt and Second of theſe is admirable; the laſt is not ſo abſolutely uſeful.

And thus have we ſhewed you what Signs are, we come to treat of them particularly.

CHAP. 8.
Signs of a very good Conſtitution.

OF theſe ſome are deduced from the Reaſon or Eſſential Cauſe thereo, for from neceſſary conſequence which follow ſuch operations, and caſes, of which the firſt are called Eſſential the other Accidental.

Such as are Eſſentially of good Conſtitution, are ſuch in woſe Bodies, heat, coldneſs, drineſs and moiſture are equally tempered; the Inſtruments of the Bod/

Bodie are composed in every part of due bigness, number, place, and Formation.

Culpeper

I shall here for the benefit of young Students intermix my Comment with the Text.

Whereas *Galen* saith, a good Constitution consists of heat, cold, driness, and moisture, equally tempered, you must not imagine they are so all over the Body, but according to place, for the Heart is and should be hotter than the Brain, &c. but each part exceeds not its due proportion in these, the Brain is not hoter, colder, drier, nor moister than it should be, judg so by the Heart, Liver, &c. and beleeve me such a man is a rare Bird to find, almost as rare as a *Phœnix*.

Galen.

As for the exterior parts, in respect of softnes and hardness they keep a mean, as also in respect of roughness and smoothness, and as the external parts of the Body recede not from beauty, so the Endowments of the mind differ from Vertue and Honesty as little as may be.

Culpeper.

Usually you shall find it true that the handsommest Bodies have none of the worst conditions, nay alwaies if heat, cold, driness, and moisture be any thing equally commixed (although all the complexions are naught being corrupted by *Adams* fall, yet I say) the one if they be any thing equally commixed, sets a stop to the violent swing of the other, but if you take *Galens* Vertue and Honesty here for Grace, that is the free Gift of God, and no waies coming by complexion, It is noted of *Titus Vespasian* that for Natural Endowments he was the Paragon of his time, and as it were the darling of Nature, this was the equality of his temper,

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per, but he was a great perſecutor of the Saints, becauſe God denied him Grace, you by this may diſcern the difference between them.

Galen.

Temperature is appropriated eſpecially to the Similar Parts, Number, Formation, Magnitude, and Scituation to the Inſtrumental Parts, unity and community to them both.

Culpeper.

Similar Parts are thoſe which before in the Fourth Chapter we called Simple, Inſtrumental are thoſe which there and then we called Compound.

Galen

Alſo the Vices or Failings in Unhealthful Bodies are of the ſame kinds, and the Bound or Limit which diſtinguiſheth them is a ſenſible hurt of the operations; and although Bodies, of the beſt Conſtitution are now and then deficient, yet becauſe it remains but a while, nor troubles the ſences much, they are notwithſtanding to be numbred amongſt healthful Bodies, we muſt then diſtinguiſh betwen the operations either much or little hurt, becauſe Nature is able not only to hold up its head againſt, but alſo to vanquiſh the one, but it lieth down to the other.

Unhealthful Bodies, then are known by this, that the Operations are overcome, and loſe their vigour and activity by any cauſe cauſing a Diſeaſe

In the middle between theſe two are Neutrals placed, and yet they have ſome Latitude alſo.

The Latitude of Health is devided into three parts, and although the Zodiack hath but two ſorts of Latitude, Health hath three.

1. *Healthful Bodies have ſome Latitude.*
2. *Unhealthful Bodies have another.*
3. *Neutral Bodies a third.*

In

In all ſuch as are great are eaſily diſcerned, ſuch as are ſmal not ſo eaſily, the weaker the Operations are in the Hurt, the harder is the Hurt to be diſcerned, as an infirmity in feeling is not ſo eaſily diſcerned as one in the ſight, becauſe the Sence is leſs noble.

Thus have we ſpoken of healthful Bodies only in the general, the other two we ſhall ſpeak of ſeverally, ſpecially, and particularly, but firſt of all we will devide them into parts.

CHAP. 9.

How many the Differences of the Parts are.

THe Univerſal Differences of parts are four, becauſe ſome are Principals, others take their Original from theſe Principals, ſome parts of the Body are without any government at all; The Principals are ſuch as have their Power ingrafted in them by Nature, as the brain, Heart, Liver, Teſticles: others have their Original and Power from theſe as the Nerves from the Brain, as alſo the Marrow of the Back, the Arteries from the Heart, the Veins from the Liver, the ſeminal Veſſels from the Teſticles; ſome are governed by themſelves alone, as Ligaments, Cartilages, *Membraine* &c. and ſome have only Generation but no Government at all as Hair and Nails. Theſe are the Differences of Parts againſt which at this time the Tranſlator is not minded to be critical.

Chap.

CHAP. 10.

Of the Signs of the Brain.

OF the Indications of the ſeveral Tempers of th Brain we ſhall ſpeak hereafter, but there are fi ſeveral things which ſhew the Nature of it.

1. *Tde Diſpoſition of the Whol Head.*
2. *The Vertues and Vice of the ſenſible Operation*
3. *The Vertues and Vices of Actual Operations,*
4. *The Vertues and Vices of thoſe things whic hold the Principality*
5. *The alteration of ſuch things as are outwards.*

The Diſpoſtion of the hole Head is known,

1. *From the Bigneſs of it.*
2. *From the Figure of it.*
3. *From the Hair.*

CHAP. 11.

Of the Bigneß and Smalneß of the Head.

A Very ſmal Head is a proper Indcation of a v. ous Brain, and yet a greſt Head doth not neceſ ſarily declare a ſtrong Brain; If there be not capacit enough in the Skull to hold the Brain, or a ſufficien quantity of Brain, the Man muſt needs be a Fool, but yet it no wiſe folows, that becauſe the Brain is much therefore it ſhould be good, that's an abſolute *non-ſequitur.*

We muſt then diſtinguiſh it thus,

1. *from the form of the Head it ſelf.*
2. *From the Parts ariſing from the Head.*

First, From the form of the Head it self, the rounder the Head is, and the more spherical, it only being a little depressed on both sides (for of necessity the fore and hinder part must stick out a little) gives argument of a strong and healthful Brain.

Culpeper.

I suppose *Galen* means strong in respect of Health not in respect of Wit or Understanding, he that hath such a round Head as *Galen* talks of, is not so subject to Diseases in the Head as another man is, but we see many sickly men have better wits than many healthful; and so such as as have long Heads to be as wise as such as have round.

Galen.

If the hinder part of the Head, that which sticks out be deminished, look upon the Nerves, the neck, and the Bones, for if they be according to Nature, the fale is in defect of Matter not of Vertue, but if they be not as they should be also, the very principal is debilitated the Brain it self is weak; and this you shal seldom find fail: indeed the Head neatly fashioned shews a strong Brain.

Also the part arising or sticking out on the forehead, is to be heeded, and their bigness and smalnes, and the sences there placed, *Viz.* Seeing, Tasting, Smelling, these arising from the principal, attest the Vertue or Vice of the Principal, from which they arise, *Viz.* The Brain.

Culpeper.

I am not altogether of *Galens* opinion in this, yet wil I not be critical in it til I have more experience in the thing, the old Proverb, is and 'tis a good one, *De mortuis nil nisi bonum*, speak nothing but good of them that are dead.

Chap. 12. *Of such Operations as have obtained the principality.*

THe Vertues and Vices of Principal Operations shew the Vertues and Vices of the Principals themselves: I call them Principal Operations which come from the Principals alone without a Medium; a subtil wit shews a good substance of the Braine, a dull wit shews the Brain to be too thick, a ready Apprehention, a sound judgment, a stable and firm Memory, shews a good Brain, dulness of of Apprehention, apish Judgment, and Forgetfulness, shew a bad Brain: ficklenes in Opinion, shews a hot Brain, stability in Opinion, shews a cold Brain.

And yet here are two sorts of Indications which I think I have passed by, though I promised them in the beginning, the one of which concerns Natural Operations, the other things without. we shall speak of them hereafter.

culpeper.] This Chapter, although very short, yet in my Opinion very pithy, I shall but ad a little to honest *Galen* in it; he tells you, *That a good Judgment, a nimble apprehension, and a retentive Memory, argue a good Brain.* they do so, yet in few men shall you find all three of them excellent; then consider, the apprehension lies in the fore part of the Brain, and that's the reason rubbing the Forehead quickens the Apprehention; Judgment lies in the middle, and Memory in the hinder part of the Brain. then do but consider which of these three is weakest, which strongest in you, and you may know which part of your Brain is weakest, and which strongest.

CHAP. 13, *signs of a good temper of the Brain,*

IF the Brain have obtained a good temper of the foure first Qualities, *Viz.* Heat, Cold, Driness, and moisture

the Operations thereof are alwaies moderate, and seldom exceed the golden mean, the excrements which it voids by the mouth, Nose Ears, or Eyes, are moderate, It is not very subject to be hurt by external Heat, Coldness, Dryness, or Moisture, for if the temper within be good, it keeps external distempers from hurting there The hair is of a dusky red when Infants, of a dusky yellow when Youths, and yellow when men; they curl something, but not much, neither are they easily bald, and yet the colour of the Hair doth indeed belong not only to the temper of the Brain, but also to the Region Men live in, and also to the temperature of the Humors without the Skull.

Culpeper, I like a man that is not ashamed to call in his errors as *Galen* here doth, and not daub over the old ones with a Plaister of new ones as our Colledges, in mending their Dispensatory, indeed *Galen* is in the truth; divers Regions give diverse colours of Hair usually, as most Welch men have light or yellow hair, most Spaniards black; also the temperature of the Brain alters not the Hair at all, unless by accident, as it heates or cools the adjacent parts, but the humors without the Skull: And that's the reason in great Surfets usualy the Hair comes off, and every one that knows any thing, knows that the Liver is the Principal part afflicted in a Surfet.

CHAP. 14. *Signs of a hot Brain.*

Signs of a hot Brain besides those we named before, are, the Forehead looks reddish and it feels hot, the Veins on the white of the Eyes appear plain and red, the hair is hard and curling, they are soon bald, and the hotter the Brain is, the sooner are they bald, the excrements which come from the Brain by the Mouth, Nose, Ears, & Eyes, are but few, and those few argue drought, their Head is filled (especially such as keep no regular diet) with unconcocted excrements:

IF Moisture be joyned to Heat, and both of them surpass the golden Mean, there follows a high colour of the Face, the Eyes are hot and burning, and look red, the Veins of the Temples seem great, the excrements of the Head are many, yet seem well concocted, all hot things whether taken inwardly, or applied outwardly, cause them to have a stretching distention and heavines in their Head, if you moisten their Heads, they void excrement the more, they are perpetually troubled with pains in their Head when the wind is South, the North wind easeth them, they cannot keep themselves awake, neither can they sleep quietly, but are molested with Dreams, and troubled with fooliſh imaginations, so that many times they think they see the things they see not, and hear the things they hear not, especially if the Brain offend more in heat than it doth in moisture, only remember the Indications of a simple distemper, and so may you with ease find out which qualitie most abounds, for if the heat be much, and the moisture little, most Signs of heat appear, but if the moisture aboundes much, and the heat be but little peccant, most Signs of moisture appear.

Culpepper. *Galen* could not have made a more lively Discription of this evil, if he had been in a Mans Head, that had it with a Candle and a Lanthorn. I shall add this,

1. This Infirmity is alwaies accompanied with wind, which somtimes proceeds from the Hipochondria or Region of the Spleen, and then the Imaginations are dreadful, but no pain nor distention troubles the Head in the daytime, neither are the Veins of the Temples swollen: this usually comes by drinking, let them take away the cause and the effect will cease; for it is not my Task to speak of the Spleen at this time.

2. If the Disease be inherent to the Brain, as here *Galen*

the Operations thereof are alwaies moderate, and ſeldom exceed the golden mean, the excrements which it voids by the mouth, Noſe Ears, or Eyes, are moderate, It is not very ſubject to be hurt by external Heat, Coldneſs, Drineſs, or Moiſture, for if the temper within be good. it keeps external diſtempers from having there The hair is of a dusky red when Infants, of a dusky yellow when Youths, and yellow when men; they curl ſomthing, but not much, neither are they eaſily bald, and yet the colour of the Hair doth indeed belong not only to the temper of the Brain, but alſo to the Region Men live in. and alſo to the temperature of the Humors without the Skull.

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IF Moisture be joyned to Heat, and both of them surpass the golden Mean, there follows a high colour of the Face, the Eyes are hot and burning, and look red, the Veins of the Temples see n great, the excrements of the Head are many, yet seem well concocted, all hot things whether taken inwardly, or applied outwardly, cause them to have a flourishing distention and heavinss in their Head, if you

the Operations thereof are alwaies moderate, and ſeldom exceed the golden mean, the excrements which it voids by the mouth, Noſe Ears, or Eyes, are moderate, It is not very ſubject to be hurt by external Heat, Coldneſs, Dineſs, or Moiſture, for if the temper within be good, it keeps external diſtempers from hurting there The hair is of a dusky red when Infants, of a dusky yellow when Youths, and yellow when men; they curl ſomthing, but not much, neither are they eaſily bald, and yet the colour of the Hair doth indeed belong not only to the temper of the Brain, but alſo to the Region Men live in, and alſo to the temperature of the Humors without the Skull.

Culpeper,] I like a man that is not aſhamed to call in his errors as *Galen* here doth, and not daub over the old ones with a Plaiſter of new ones as our Colledg did, in mending their Diſpenſatory, indeed *Galen* is in the truth; diverſ Regions give diverſe colours of Hair uſually, as moſt Welch men have light or yellow hair, moſt ſpaniards black; alſo the temperature of the Brain alters not the Hair at all, unleſs by accident, as it heates or cools the adjacent parts, but the humors without the Skull: And that's the reaſon in great Surfets uſualy the Hair comes off, and every one that knows any thing, knows that the Liver is the Principal part afflicted in a Surfet.

CHAP. 14. *Signs of a hot Brain.*

Signs of a hot Brain beſides thoſe we named before, are, the Forehead looks reddiſh and it feels hot, the Veins on the white of the Eyes appear plain and red, the hair is hard and curling, they are ſoon bald, and the hotter the Brain is, the ſooner are they bald, the excrements which come from the Brain by the Mouth, Noſe, Ears, & Eyes, are but few, and thoſe few argue drought, their Head is filled (eſpecially ſuch as keep no regular diet) with unconcocted excrements:

hot

IF Moisture be joyned to Heat, and both of them surpass the golden Mean, there follows a high colour of the Face, the Eyes are hot and burning, and look red, the Veins of the Temples seen great, the excrements of the Head are many, yet seem well concocted, all hot things whether taken inwardly, or applied outwardly, cause them to have a sit ecthing distention and heavinesse in their Head, if you moisten their Heads, they void excrement the more, they are perpetually troubled with pains in their Head when the wind is South, the North wind easeth them, they cannot keep themselves awake, neither can they sleep quietly, but are molested with Dreams, and troubled with foolish imaginations, so that many times they think they see the things they see not, and hear the things they hear not, especially if the Brain offend more in heat than it doth in moisture, only remember the Indications of a simple distemper, and so may you with ease find out which qualitie most abounds, for if the heat be much, and the moisture little, most Signs of heat appear, but if the moisture aboundes much, and the heat be but little peccant, most Signs of moisture appear.

Culpepp. *Galen* could not have made a more lively Discription of this evil, if he had been in a Mans Head, that had it with a Candle and a Lanthorn. I shall add this,

1. This Infirmity is alwaies accompanied with wind, which somtimes proceeds from the Hypochondria or Region of the Spleen, and then the Imaginations are dreadful, but no pain nor distention troubles the Head in the daytime neither are the Veins of the Temples swollen: this usually comes by drinking, let them take away the cause and the effect will cease; for it is not my Task to speak of the Spleen at this time.

2. If the Disease be inherent to the Brain, as here *Galen*

describes it, bleeding is a very good Remedy, if the season of the year &c. permit; also because wind alwaies accompanies it, the Roots of Parsley, the Roots and Leaves of Fennel, Mugwort, Plantane, Vervain, and Willow Leaues, are good Medicines, they may boyl them in Water and drink the Decoction.

I have very often known Plantane Roots alone, being eaten as People eat Apples, help this Infirmity, when nothing else would, and therefore Gentelwomen might do well to keep some of them candied with Sugar continually in their Houses, for their own benefit and their poor Neighbors.

CHAP. 20. *Signs of a cold and dry Brain.*

IF a distemper of cold and driness afflict the Brain, the Face is cold in feeling, livid, swarthy and discoloured to the Eye, you can see no Veins in their Eyes, and their Head is easily afflicted doth by cold and cold thinges; the temper of their Brain and Head is very unequal, for some times their Heads are light, and excrements flow thence moderately, somtimes they are exceedingly troubled with heavines of their Heads, and they are troubled with Distillations from the Brain, upon every light & slight occation alwaies remember the former rule given, regard the Signs of the Simple distempers, so may you know whether coldnes or driness most super-abound.

Cælpeper. Such whose Brains are cold and dry, have admirable Memories, and are fantastick in their actions, fearful, and think every thing they do, whether it be Meat or Drink, or Exercise of Body, doth them harm, they sleep very badly &c.

A Cupof strong Beer with Nutmeg and Suger is an excellent mornings draught for such People; for although

I would have ſuch as have their Brains too hot and moiſt, fly from ſtrong Beer and Wine as faſt as from a Dragon, yet is it exceeding good for theſe.

Medicines proper for them, are Conſerves of Roſes, of Borrage, and Bugloſs, *Confect. Alchermes.*

For Simples, Borrage, Bugloſs, Marſh Mallows, Mallows, Vervain, Violet Leaves and Flowers, Strawberry Leaves, Betony, Sage, Fumitory, Hops, &c.

CHAP. 21. *Signs of a cold and moiſt Brain.*

THe Brain afflicted with cold and moiſt diſtempers, moves a man to an inexpugnable deſire of ſleep, and when he is awake, his Brain is ſo muddy, and his Senees ſo dull, that he can do nothing that will get him honor here, nor make him famous an other day, the excrements that flow from his Brain are abundance, he ſeldom goes without a ſnotty Noſe, his Head is full, though not of Witt, and heavy, and is moſt afflicted in cold and moiſt weather.

Culpeper Such people are very ſubject to Lethargies, Coma, Carus, and other Diſeaſes of the Head that proceed of coldneſs and moiſture.

For Cure, Juniper Berries are excellent to eat, ten or twelve of them every morning faſting; as alſo Bettony, Chamomil, Peony Roots and Seeds, Callaminth, Fennel, ſweet Marjoram, Penyroial, Mother of Time &c.

CHAP. 22. *of the Senees.*

MAny have their Senees in Vigor when they are yong, and void of all blemiſh, and yet in age they ſoon decay, as you ſhall ſee the Sight of ſome people decay by that time they are twenty or twenty four yeers of age, and therefore 'tis true enough, that the Brain firſt declares age is coming, as uſually appears by the Hair of the Head.

CHAP. 23. *of the Eyes*

THe general mention we shall make of the Eyes but short.

When the Eyes being touched are manifestly hot, very quick and swift in motion; when men, whose Eyes are afflicted, stare nimbly about, and seldom hold their Eyes still when the Veins in the Eyes are Large and red, the Eyes are afflicted by heat.

If the distemper of the Eyes arise from cold, the Signs are contrary to these. When they are offended by moisture, they are alwaies ful of moisture, and the party weeps against his will, but if by driness, they appear hard and dry, in all. They must be helped by a moderate use of things contrary to the Humor offending, I say moderate, because of their tenderness, which endures no violent Medicines.

Culpeper 1. If the Eyes be afflicted by heat, 'tis no matter whether driness or moisture accompany it, as one of them alwaies doth, I comend unto you the distilled Water of Loose-strife (you may find the Description of it and the place where it grows, in my *English Physitian*) to wash your Eyes with.

2. If it come of cold, Eyebrightwater is better.

3. If Cataracts, Pin and Web, or the like, grow over the Sight, do not go about to eat it off with corroding Medicines, as the Duncical practice of some Physitians is, for take notice, that the Film which offendeth, is not of a thickness in all places, and then your mother wit will teach you, that you may eat asunder the Tunicle of the Eye in one place, before you have eat away the Film offending in another: therefore in such cases, make an Oyntment with Celendine (otherwise called Sullendine) and Hogs Grease, or an Oyl with the same Herb, and Sallet Oyl, and anoynt your Diseased Eye with it

These special Rules you shall not twice in your Age find to fail, therefore esteem them as Jewels.

CHAP

CHAP. 24. *of the Greatneſs of the Eyes.*

THe greatneſs of the Eyes where they are neatly compoſed, and the Sight ſtrong, ſhew abundance of well tempered ſubſtance, whereby they are formed, but if neatneſs of compoſure be wanting, the ſubſtance indeed is much (and ſo there may be of a heap of dung) but it is not well tempered, and therefore the Sight is weak and the Eye not commendable.

CHAP. 25. *of Smalneſs of the Eyes.*

SMalneſs of the Eyes, if they be neatly compoſed, and their Vertue operative, ſhews ('tis true) little ſubſtance, or ſcantineſs thereof, but that ſubſtance is well tempered, whereof the Eyes are formed; But if together with ſmalneſs they have an ill compoſure, and withal fail in their Operations, their ſubſtance is but little and that little is ſtark naught.

CHAP. 26. *Of the Colour of the Eyes.*

AS concerning what belongs to the colour of the Eyes, they are divided into gray and Black; Gray Eyes which are cleer, and abound not much with moiſture are an argument of a ſtrong Sight: Judg of black Eyes alſo by their cleerneſs.

Culpeper the black Spot in the midſt of the Eye is the Chriſtalline humor, in which the Viſive vertue reſides, that round about it, being of many colours, is called the Iris, or, in plain Engliſh, the Rain-bow, this indeed contains in it all colours, for if we had not all colours within our Eye, we could not diſcern them without. and that's the

Reaſon

Reason, shutting our Eyes a little, makes us see the better, because it reflects the Beams back to the Iris, where they are recruited, there the clearer you perceive the Iris to be, the stronger the Sight is, you shall never find this fail. I was once to satisfie my mind, where a Chirurgion dissected the Eye of a Sheep and the Eye of a Cat, because we were willing to see what Reason might be given why the one could see better in the night than the other; The Reasons we found were these,

1. *The Christalline Humor of the Cats Eye was far clearer.*
2. *The Iris was much clearer,*
3. *The Optick Nerve also in the Cat (the difference between the bigness of the Beasts considered) was much bigger.*
4. *The Optick Nerve of the cat had two Originals at a great distance the one from the other, the one from the Cerebrum or brain, the other from the cerebellum or hinder part of the Brain.*

CHAP. 27. *Of Grayness and Blackness of the Eyes.*

THe Eye is gray by reason of the greatness or splendor of the Christalline Humor, or else because it sticks out, or else because of the paucity and pureness of the Aqueal Humor; all these happning together make a very gray Eye, and as more or fewer of them happen, so the Eye is more or less gray.

A Black Eye is caused either by the smalness of the Christalline Humor, or because it is deeply seated, or of the abundance or thickness of the Aqueal Humor, by all these, or some of these, it is more or less black.

The Aqueal Humor the more it is in quantity, and the thinner in quality, the moister are the Eyes, the thicker

it is in quality, and the leſs in quantity, the dryer are the Eyes.

As for the Chriſtalline Humor, the harder it is, the dryer is the Eye, but the ſofter it is, the moiſter.

Culpeper. I am far enough from *Galens* Opinion in this, I cannot beleeve the Sight is ſtronger in Gray Eyes than in Black, but rather the contrary, neither am I of his Judgment of the cauſes of the differences in colour; if you look upon the Microcoſm or Body of Man, I hold the cauſe to be in the Iris; if you look upon the Macrocoſm or Book of the Creatures, we find fiery Signs ariſing at the Nativity, to give Hazel Eyes, which are thoſe he here calls black, and ſo doth either Luminary when they are in the Horoſcope, and I hope none is ſo Fool-ridden to ſay the Luminaries ſtrong in the Aſcendent, can or do ever give weak Sights.

Againe, I do not conceive the Aqueal Humor to be the cauſe of the moiſtneſs of the Eye, the Aqueal Humor is an Excrement produced by the Vitreal or Glaſſy Humor, as it nouriſheth the Chriſtaline, and never ſtirs from its place to moiſten the other parts of the Eye, but rather the Glandulæ or Kernel ſeated in that corner of the Eye next the Noſe, which hold the tears, I ſuppoſe, moiſtens the Eye.

Chap. 28. *Of the* Temperature *of the Heart.*

WEE come now to ſpeak of the Temperature of the Heart, but before we begin take notice of this, That in every part, when we ſay it is Hotter or Colder, or Dryer or Moiſter than it ought to be, we ſpeak it as proper to the Part we treat about, not comparatively with other Parts, for the coldeſt Temperature of the Heart which can be in a living Man, is hotter than the hotteſt Temperature the Brain is capable of ſuffering.

Chap.

Chap 29 *Signs of the Heart over heated.*

WHen the Heart is hotter than is fit or convenient for it to be, some Indications are inseperable and proper, as deep breathing, swiftness of Pulse, the man is bold and active, hot, furious, angry, and rash. the Breast and upper part of the Belly is rough, usually the heat of the Heart heats the whole Body, unless the Liver be very cold, and withstand it; It dilates the Breast much, which alwaies answers to its heat, unless the coldness of the Brain, which is deduced along the Back-bone, withstand it; but if the Breast be very broad, and the Head very little, then you may be sure the Heart is too hot, but if the Head be great and the Breast narrow, you may be certain the Breast is too cold; but if both be proportionable, 'tis a sign neither of heat nor coldness of the Heart, you must look to other Signs.

Chap. 30. *Signs of the Heart too Cold.*

IF the Heart be too cold, the Pulses are less than Naturally they ought to be, and yet it doth not necessarily follow, that they should be slower or more rare, the Breast is little, and the colder the Heart is, the less is the Breast, and the weaker the Pulse, the Man moves about his actions as though he dragged a Mil-stone after him, he is timorous and fearful, afraid of his own shadow, and hath no hairs upon his Breast: the difference in degree of coldness may be known by the greatness and smalness of these Symptoms, and this Rule will serve throughout the Body.

Chap. 31. *Signs of a dry Heart.*

A Dry Heart makes a hard Pulse, the Man is not very prone to anger, but when you have angred him

him, you wil have much ado to please him again; finally, if the Heart be dry, so is al the Body, unless the Liver be very moist.

Chap. 32, *Signs of a moist Heart.*

THE Indications of moistness of the Heart are softness of the Pulse, they are soon angry and as soon pleased again, the whol Body is very moist unless the Liver be very dry

Thus much for the temperature of the Heart according to the first qualities simply taken.

Chap. 33. *Signs of a hot and dry Heart.*

IF the Heart be oppressed with heat and driness, the Pulses are great, hard and swift, they fetch their Breath swiftly, and the swifter, if the breadth of the Breast answer not equally by proportion to the heat of the Heart, their Breast is very rugged if they be lick, but if it be natural to them, it is very hairy, they are ful of action, hasty in all things, angry and Tyrannical.

Culpeper. Herbs Medicinal for such as labor under this Infirmity, are, Borrage, Buglos, Sorrel, Woodsorrel, Lettice, Purslane &c. Those and Syrups or Conserves made of them; also let such drop four or five drops of Oyl of Vitriol, or Spirit of Salt in their Drinks, and shake it up and down before they drink it.

Chap. 34. *Signs of a hot and moist Heart.*

IF moisture together with heat predominate at the Heart, the Mans Breast is not to rough nor hairy, they are quick enough to anger and Action, but not so cruel in their

their anger as if drineſs prevaile, their Puiſe is great ſoft, ſwift, and frequent: If the Breaſt be large they draw their Breath very deep, if narrow, very thick, and their expiration or letting out their Breath, is done with more ſwiftneſs than their inſpiration or drawing in their Breath, ſuch Bodies are mighty ſubject to Diſeaſes of Putrefaction of Humors.

Culpeper. Things Medicinal for ſuch, are Conſerve of red Roſes, Syrup of Violets, of Bawm and of Citron Pils, as alſo of the Juyce of Citrons and Lemons, Preſerved Citron Pills &c.

As for Simples, Citron Seeds, Rue, Bawm, Angelica Roots and Leaves, Violets; (above all ſweating and Bleeding may be commended in this infirmity) Hartshorn, Ivory, Scorzonera Roots, and Roots of Butter Bur &c.

Chap. 35 *Signs of a cold and moiſt Heart.*

INdications of the Heart when coldneſs with moiſture abounds, are ſoftneſs of the Pulſe, Fearfulneſs of Mind, ſlowneſs of Body, he hath ſcarce Spirit enough to be angry, much leſs to fight; as for ſuch things as belong to the Breaſt, and the reſt of the Body, you may diſtinguiſh them as you were taught before.

Culpeper. Much exerciſe is very convenient for ſuch Bodies, I ſuppoſe there were but few troubled with this infirmity in the *Spartan* Common wealth, in *Lycurgus* his times; Thraſhing, and cleaving Logs is good Phyſick for them.

For Medicines, *Aromaticum Roſatum*, and *Aromaticum Caryophillatum*, *Confection Alchermes*, *Mithridate* &c

For Simples, Rue, Angelica Roots, Nutmegs, Cinnamon

namon, Saffran, Marigold Flowers, Bettony, Bawm, Alicampane, Roſemary Leaves and Flowers, *Cum multis aliis q' a nunc preſcribere longum eſt.*

Chap. 36. *Signs of a cold and dry Heart.*

THe Heart being cold and dry, renders the Pulſe hard, and ſmal, yet reſpiration, if the ſmalneſs of the Breaſt anſwer to the coldneſs of the Heart, is moderate, if the Breaſt be very Broad, 'tis rare and ſlow, above al men theſe are leaſt prone to anger, but once anger them, and they wil never care for you more, there is not one of a hundred of them that hath any Hair of his Breaſt.

Take this common Notion in al this we have written, or ſhal write concerning this Subject, That we, when we ſpeak of the Conditions of Men, ſpeak of them barely as they are Natural, and ingrafted in Man, not as they are amended by Phyloſophy or Education.

Culpeper. Conſerves of Roſes, Borrage, Bugloſs, and Roſemary Flowers are very good for ſuch: as alſo Marigold Flowers, Saffran, green Walnuts preſerved, Juniper Berries, Bettony; Candied Citron Pills, &c.

Chap. 37. *Signs of a hot Liver.*

THe Indications of a hot Liver, are, bigneſs of the Veins, abundance of red Choler, *viz.* Choler adduſt, the Belly and Bowels are rough, and the Blood hot; alſo the whol Body is diſtempered with heat unleſs the coolneſe of the Heart hinder.

Chap. 38 *Signs of a cold Liver.*

THe coldneſs of the Liver is knowen by narrowneſs of the Veins, abundance of Flegm, the wholl Conſtitution of the Body is cold, idle and lazy, unleſs the Heart be all the hotter, the Bowels and Belly, *viz* The Region of them is ſmooth.

Chap. 39. *Signs of a dry Liver.*

A Dry Liver cauſeth thick Blood, and but a little of it; the Veins are hard, the whol Body is dry, and needs

needs muſt, if the Liver that makes the Blood which nouriſheth it, be ſo.

Chap. 40. *Signs of a moiſt Liver.*

A Moiſt Liver gives abundance of Blood, but there is much water amongſt it; the Veins are ſoft, and ſo is all the Body unleſs the Heat of the Heart withſtand it.

Thus much for the qualities of the Liver conſidered as Simple by themſelves, and not commixed with one another.

Chap 41. *Signs of a hot and dry Liver.*

THe Indications of the Liver when it is hotter and drier than it ought to be, are, The Bowels are rough, the Blood thick and dry, ſoundly peſtred with Choler, it is yellow Choler in youth, but black or adduſt Choler in age, the party is ſubject to dry Scabs, the Veins are large and hard, and although the Heat of the Heart may withſtand the coldneſs of the Liver, yet cannot the moiſture of the Heart withſtand the drineſs of the Liver, for the drineſs of the Heart is ſooner overcome by the moiſture of the Liver, than the drineſs of the Liver by the moiſture of the Heart.

Culpeper. Herbs Medicinable are Liverwort, Strawberry and Violet Leaves, Raiſons of the Sun, Endive, Succory, Fumitory, Water-Lillies, Lettice, Purſlain, Night-ſhade, theſe or any of theſe, or others like them in operation, are excellent to boyl in clarified Whey in the Summer time.

Alſo the Compounds of them, Syrups or Conſerves made of them: as alſo Dandelyon, Scabious, Devils bit Scurvy-graſs, Groundſel, Peach Leaves, Dyers Weed, Furs Flowers &c.

Chap.

Chap. 42.

Signs of a Hot and Moiſt Liver.

IF the Liver be hot and moiſt, the Bowels are not ſo rough as when it is hot and dry, they abound exceedingly with Blood; their Veins are large, the habit of their Body hot and moiſt, unleſs the heat of the Heart ſpoil all.

If theſe two Qualities ſurpaſs the Bounds of Nature and Mediocrity, preſently comes a Diſeaſe of Putrefaction, of corrupt Humors, if moiſture abound more than heat: of aduſtion of Blood, if heat abound more than moiſture,

Culpeper.

This Temper of the Liver keeping a due decorum makes a pure Sanguine Complexion, as the former did a Chollerick, for all Complexions, or at leaſt ſuch as people call Complexion, comes from the Liver.

If the qualities of the Liver abound, Bleeding and Sweating is your Cure; afterward if your Liver be too hot you may cool it as you were taught before, if too cold, you may heat it as you ſhall be taught hereafter.

Chap. 43.

Signs of a Cold and Moiſt Liver.

THe Indications of a Liver, colder and moiſter than it ought to be, gives ſmooth and ſlick Bowels, the Veins are narrow, the colour pale, and the Blood is filled with Flegm, the whol Body if the heat of the Heart hinder not, is full of Flegm, lazy, idle, dull, fat and plump.

Culpepers Comment.

Here you have the Deſcription of a Flegmatick Complexion wherein if you perceive Flegm exceed the due limits of reaſon. you may thus correct the cold and moiſt temper of the Liver that ſo it may breed better Blood,

Troches of Maudlin and Wormwood, or either of them (you may find the way to make them in my Tranſlation of the *London Diſpenſatory*, of the laſt Edition) are very good for ſuch a one to carry about him, and now and then to eat a little; alſo to drink a Decoction of Guajacum, with the like weight of Raiſons of the Sun, eſpecially if a Dropſie be feared, as often is upon ſuch a diſtemper. For Simples you may uſe Cinnamon, Galanga, Agrimony, Harts-tongue, Maudlin, Wormwood: A draught of Wormwood Beer is a good Mornings Draught for ſuch people; Water-creſſes Hyſop, Spicknard, Fennel, Origanum, Centaury, Betony, Chamomel &c.

Chap.

Chap. 44.

Signs of a cold and dry Liver.

IF the Liver be too cold and dry, ſo is the Body alſo, becauſe it is nouriſhed by the Liver, the Veins are ſmal, the Blood little, and the Body lean.

Culpeper.

Galen hence for a while, gives you Signs of the general Conſtitution of the Body, and I ſhall piece in with my might with him there; I added nothing here to his brieſneſs for that cauſe.

If the Liver be colder and drier than it ought to be, the Body is Melancholly, and conſuming, you may take this *Pro confeſſo*, in ſuch a caſe you muſt proceed thus;

1. Eye the Spleen, for there muſt needs be a fault either there, or a ſtopping in that Branch of the *Vena Porta*, which carries the Melancholly Juyce to it: you may ſtrengthen and amend that with Calamint, Capers and Caper Bark, Tamaris and Tamaris Bark, Bettony, Wall-flowers, Wormwood, Dodder, Harttongue, Epithimum; If you think the Spleen be too hot, uſe Endive, Succory, Lettice, and Liverwort.

2. Eye the Heart, for all Melancholly vapors afflict that eſpecially, the way how to do it you have in the 36. Chapter.

3. Reſtore the conſumed Fleſh, and Snails are the beſt things that I know for it, for Man being made of the ſlime of the Earth, all ſlimy things reſtore his Na-

ture when it languisheth, and therefore they play the wise men indeed, if a man may speak by contraries, that first purg away the slime of the Snails before they use them,

Chap. 45.

Signs of a hot, cold, moist, and dry Temperature of the Testicles.

THe hotter the Testicles are, the proner is the Man to Venery, the more Boys he gets, his Privities are soon Hairy, judg the clean contrary by a cold temperature of those Parts; moisture of the Testicles makes much and watry Seed, but dryness of those Parts gives but little Seed and that little is dry.

Chap. 46.

Signs of a hot and dry temperature of the Testicles.

THe Seed Procreative of such people, is hot, dry and thick, yet most fruitful, and engenders usually the strongest Children, such people be they Men or Women it matters not much, are very prone to Venery, they have soon Hair about their Privities, and the Parts about them, even to their Navil upwards, and

The

the midſt of their Thighs downward, but as they are prone to Venery, ſo are they ſoon ſatisfied, and are offended with compulſion to that ſport.

Culpeper.

If you perceive too much heat in thoſe Parts, for *omne nimium vertitur in vitium*, uſe cooling Herbs, as Endive, Succory, Houſleek, Lettice, Plantane, Purſlane, theſe clarified in Whey are very good and wholſom; as alſo, Roſes, Water Lillies, Cucumers, the Seeds of Cucumers, and Melones, of Poppes both white and black &c.

Chap. 47.

Signs of a hot and moiſt temperature of the Teſticles.

IF moiſture be joyned to heat of the Teſticles, as it is in many People of a Sanguine Complexion, they are not ſo full of hair about their Privites as the former are, they abound more in Seed, yet is not their Appetite to Copulation ſo great, they ſuffer leſs detriment by the often uſe of the Act than the former do, for in deed and in truth they receive more detriment by abſtinence from the Act, than by operating in it.

Culpeper.

The Temperature the Teſticle,

ſhould be of, and therefore it is needleſs to preſcribe Remedies, only I care not greatly if here I be a little critical againſt the Colledg of Phyſitians, it comes ſo pat in my way I know not well how to avoid it, and therefore harken to me that God may harken to you.

Is not Seed of Man (take Man for both Sexes as the Latins take *Homo*, and the Greeks ἄνθρωπος) Is not I ſay the Seed of Man hot and moiſt, which is the *Cauſa Formans* of the Child? is not the Mothers Blood whereof the Child is formed, naturally hot and moiſt alſo? is not the Cell of the Womb in which the Child is formed, hot and moiſt? were your wits then a woolgathering, or did you dream waking, when you wrote in your Book of the Rickets that a Child new born before its Complexion be altered by any Medium is cold and moiſt of Conſtitution: I pray if ever your Book deſerve another Impreſſion let that be amended, or elſe defaced with a *Deleatur* for an Error of the firſt Magnitude.

Chap. 48.

Signs of a cold and mioſt temperature of the Teſticles.

THe Indications of a cold and moiſt Temperature of the Teſticles are, ſmoothneſs and moiſture about thoſe parts, averſeneſs to the Sports of *Venus*, they care not whether ever they come to that School or not; the Seed is thin, watry, and unfruitful, and either produceth

duceth no Conception at all, or elſe but a weakly, ſickly puny Girl at the beſt.

Culpeper.

This hath need enough of Remedy in whomſoever is afflicted by it, let ſuch eat the quantity of a Nutmeg of *Diaſatyrion* every morning, you may have it at the Apothecaries, or if you pleaſe to make uſe of my Tranſlation of the *London Diſpenſatory*, of the laſt Edition, you have there the way how to make it your ſelves.

As for Simples, Rocket, Nettle Seeds, Burnet, Mugwort, Pennyroyal, Lovage, the Roots of Satyrion, Madder, and Eringo, the Berries of Bay, and Juniper, Nutmegs; for Herbs, Peony, Sinkfoyl, and Mother of Time, Calaminth, Featherfew and Rue.

Chap. 49.

Signs of a cold and dry temperature of the Teſticles.

THe Seed is thick and very little.

Culpeper.

Such People uſually love their Study better than the Sheets, you may remedy it with ſuch Food as are Naturally hot and windy, and by eating ſuch Creatures as are luſtful and fruitful, as Crabs, Lobſters, Shrimps, Sparrows, Quails, Partriches, Eggs, the Stones of Cocks and Lambs, you have plenty enough of them in my *Directory for Midwives*, of the laſt Edition.

As

As for Simples we adviſed before, Peaſe and Beans are good for ſuch; as alſo Parſnips and Skirrets, Figs, Pinenuts, Galanga, &c.

Chap. 50.

Of the Habit of the whol Body.

WEE told you before that the Habit of the whol Body uſually followed the Nature, or agreed with the Conſtitution of the Heart and the Liver; but of the two it is moſt aſſimelated to that which hath the ſtrongeſt firſt quality in it, which for that cauſe it is called effective.

Take then notice, That we call that, the Habit of the Body, which is preſented to the view of the Eye, *viz.* The Fleſh and ſome of the Muſcles, for the Veſſels which come to theſe, are not a part of the ſubſtance, but certain rivolets which adminiſter to its wants: We come now then to the Indications of this, and we ſhall firſt of all give you the Indications of a good temper of the Habit of the whol Body, which we ſtate as a Baſis of the reſt, that ſo you may ſee how much all diſtempers decline from it.

All Diſtempers diſcolour the Skin one way or other, and from thence are Indications taken, yet if the Region be never ſo temperat, if the Body be never ſo well in Health, and of never ſo good a Conſtitution, yet if he expoſe his naked Body to the Sun in the Summer time, it will mar all the Indications that can be taken from the color, and therefore you muſt heed cuſtom as well as color, and therefore Virgins which vail their

their faces from the Sun preſerve their Beauty by it.

All theſe words have been about what our intent is to do, we now come to the matter it ſelf.

Chap. 51.

Signs of a Moderate Temperature.

THe Indications of a moderate Temperature according to the whol Habit of the Body are, a mixed colour in the face of red and white, as though the Lilly and the Roſe ſtrove for Superiority, the Hair yellow, and moderately curling; the Carnoſity or Fleſhineſs of the Body mean in reſpect both of quantity and quality, all the Parts of the Body keep the Golden Mean, and avoid exceſs on either hand; exceſs to this are, groſsneſs, thinneſs, fleſhineſs, leanneſs, fatneſs, hardneſs, ſoftneſs, roughneſs, ſmoothneſs, all theſe ſwerve from meanneſs, but a man of a moderate or mean temper is ſuch a one (according to the Rule of *Polydetus*) that if you feel his fleſh, it is neither too hard nor too ſoft, too hot nor too cold; If you look upon his Body, 'tis neither too groſs nor to thin, too rough nor too ſmooth, neither hath it any exceſs or defect.

Culpeper.

As for the colour of Hair I told you before, it is to be conſidered according to the Country the man lives in

in, for although happily in *Greece* where *Galen* lived, good constitutions might have yellow Hair, yet we find it not so in *England*, but usually brown.

Chap. 52.

Signs of a hot temper.

THe temper of the Body verging from mediocrity to heat, and not at all to moisture nor dryness, the Body feels hot in touching and the more the temper declines from Mediocrity to Heat, the hotter it feels; also the hotter it is the rougher it is, and the more hairy, the less fat it hath, the redder it looks, the Hair curls the more.

Chap. 53.

Signs of a cold Temperature.

WAnt of Hair is one Indication of a cold temperature, others are, fatness and coldness which are obvious to the feeling, the colour of the Hair is duskie, the colour of the Face is swarthy or of a leaden colour.

Chap.

Chap. 54.

Signs of a dry Temperature.

THe drier the Temperature is, the ſlenderer is the man, and the more the Fleſh recedes from its due temper to drineſs, the harder it is, ſo much then as you find the Fleſh harder, judg it as much dryer than it ought to be.

Chap. 55.

Signs of a moiſt Temeprature.

A Moiſt Temperature cauſeth a fat, moiſt, and ſoft Body, and very ſmooth.

Thus much for the Indications of the Temperature offending in the firſt qualities; The mixed follow.

Culpeper.

It is the opinion of ſome, and indeed of my ſelf for one, that theſe Qualities ſeldom or never offend alone, therefore I ſhall refer my judgment to them as they are mixed; and firſt I ſhall give you my Authors Indications, ſecondly my own.

Chap.

Chap. 56.

Signs of a hot and dry Temperature.

IF the Temperature be hot and dry, the Body is exceeding rough and hairy, hot and hard in touching, thin and ſlender in ſight, and hath but little fat, the colour is black and ſwarthy, and the blacker, the more heat abounds, as appears in the Indians and Æthiopians.

Chap.

Chap. 57.

Signs of a hot and moiſt Temperature.

A Hot and moiſt Temper is ſoft, warm and Fleſhy, and is indeed (if it be equally mixed) the beſt temper of al, and yet the Body where heat and moiſture exceed the due proportion, is ſoon ſurprized with Diſeaſes of Putrefaction, and as readily moleſted with viciouſneſs of Humors: If heat exceed moiſture, the Body is but little ſofter than a due Temperature, but much hotter, they are pretty hairy, very Fleſhy, but not fat, and their Hair is uſually blackiſh; but if moiſture exceed heat, they have much Fleſh, a good colour, their Body is ſmother and not ſo hot in feeling.

By the like Rules in all Compound Temperatures, you may know which of the firſt qualities is moſt Predominant, and how much alſo it excels.

Chap. 58.

Signs of a cold and moiſt Temperature.

IF the Temperature be colder and moiſter than it ought to be, the Body (the Head &c. excepted) is free from Hairs, white, ſoft, groſs, and fat.

Chap. 56.

Signs of a hot and dry Temperature.

IF the Temperature be hot and dry, the Body is exceeding rough and hairy, hot and hard in touching, thin and ſlender in ſight, and hath but little fat, the colour is black and ſwarthy, and the blacker, the more heat abounds, as appears in the Indians and Æthiopians.

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By the like Rules in all Compound Temperatures, you may know which of the firſt qualities is moſt Predominant, and how much alſo it excels.

Chap. 58.

Signs of a cold and moiſt Temperature.

IF the Temperature be colder and moiſter than it ought to be, the Body (the Head &c. excepted) is free from Hairs, white, ſoft, groſs, and fat.

If the first Qualities, *viz.* Coldness and moisture be unequally tempred, *viz.* more cold than moist, or more moist than cold, repair to those Chapters which treat of the Temper. tures offending in the first Qualities, and you may find out by them and that with a great deal of ease which Quality offends most.

Chap. 59.

Signs of a could and dry Temperature.

IF cold together with driness be equally encreased, the Body is hard, thin, without Hairs; If they have any fat 'tis dispersed amongst the Flesh, both the Hair and colour follow the proportion of the coldness; but when in process of time a hot and dry Tempreture turns into a cold and dry, such are slender, hard, rough hairy and black, and subject to Diseases of Adduct, Choller; if coldness exceed driness, or the contrary, repair to what you were directed to in the least Chapter.

In whatsoever we have spoken before or shal speak hereafter, take these common Indications.

1. If the Member easily wax cold, it is a sign of coldness or rarity, if it wax not easily cold, it is a sign of heat or thickness.

2. If a Member be easily moved, and be offended by drying Medicines, it is a Sign of drinss, but if it be offended by moistning Remedies, 'tis a sign of moistness.

3 Alwaies

3. Alwaies conſider the bigneſs of the Bones, for ſomtimes a Member may ſeem ſlender when 'tis not ſo in reſpect of the Muſcles, but only the Bones are ſmal, and ſomtimes a Member ſeems great, not becauſe the Bones are ſo, but by reaſon of the multitude of Fleſh.

4. The ſollid parts of the Body, can by no means be made moiſter than they ſhould, 'tis well if you can keep them from overdrying, but thoſe parts which are intercepted between theſe may poſſibly be filled with moiſture.

5. That is the proper nouriſhment of the Similary parts which is done by oppoſition, not by attraction by the Veſſels, and this ſhal ſuffice; we paſs now to what remains.

Culpeper.

Although I love Brevity with all my heart, yet methinks *Galen* is a little too conciſe in this, I ſhal therefore give my Supplement, but before I give it, take a Caution or two.

1. Complexion, or Temperature of Body is better judged by Argument *à priore*, than by an Argument *Apoſteriore*, from the Nativity than from Effects of it, for Forraign Climates and Sickneſs alter the colour.

2. The Conditions may be altered from bad to good.

1. *By Nature.*
2. *By the God of Nature.*

By Nature when a Fortune is Lord of the Nativity.
By the God of Nature when Grace works above Nature.

3. *Dreams may be altered diverſe waies.*

1. By inordinate ſtudying after, or thinking of a thing, for then the Apprehenſion follows the ſame tract even in ſleep.

2. By a corrupt Humor in the Stomach, for be the Complexion Cholerick, yet if a Melancholly Humor afflict the Stomach, the Dreams wil rather be of Frighting than of Fighting.

3. False Dreams may happen by Illusions of evil Spirits.

4. True Dreams may be caused by the Revelation of good Angels.

5. Variety of Food somtimes varieth the colour of the Excrements of the Belly.

These be Cautions, and according to these Cautions, so understand these following Rules, which you shal find Martialled in this order;

1. *Of the Complexions Simple.*
2. *Of the Complexions Commixed.*

In each, what Diet and Exercise is fittest for them.

Sanguine Complexion.

Description.

A Man or Woman in whose Body heat and moisture abounds, is said to be Sanguine of Complexion, such are usually of a middle Stature, strong composed Bodies, Fleshy but not Fat, great Veins, smooth Skins, hot and moist in feeling, their Body is Hairy, if they be Men they have soon Beards, if they be Women it were ridiculous to expect it; there is a redness intermingled with white in their Cheeks, their Hair is usually of a blackish brown, yet somtimes flaxen, their Appetite is good, their Digestion quick, their Urine yellowish and thick, the Excrements of their Bowels reddish and firm, their Pulse great and ful, they dream usually of red things and merry conceits.

Conditi-

Conditions

As for their Conditions, they are merry cheerful Creatures, bounteful, pitiful, merciful, courteous, bold, truſty, given much to the games of *Venus*, as thowghthey had been an Apprentice ſeven yeers To the Trade, a little thing Will make them weep, but ſo ſoon as 'tis over no further grief ſticks to their Hearts.

Diet and Exerciſe fitting.

They need not be very ſcrupulous in the quality of their Diet, provided they exceed not in quantity, becauſe the Digeſtive Vertue is ſo ſtrong.

Exceſs in ſmall Beer engendreth clammy and ſweet Flegm in ſuch Complexions, which by ſtopping the pores of the Body, engenders Quotidian Agues, the Collick and Stone, and paines in the Back.

Inordinate drinking of ſtrong Beer, Ale, and Wine breeds hot Rhewms, Scabs and Itch, St. Anthonies fire, Quinſies, Pleureſies, Inflammations, Feavers, and red Pimples.

Violent Exerciſe is to be avoided, becauſe it inflames the Blood, and breeds one-day Feavers.

Cholerick Complexion

Deſcription.

WE call that Man Cholerick in whoſe Body heat and drineſs abounds or is predominate, ſuch perſons are uſually ſhort of Stature, and not fat, it may be becauſe the heat and drineſs of their Bodies conſumes radical moiſture, their Skin rough and hot in feeling, and their Bodies very hairy, the Hair of their Heads is yellowiſh, red or flaxen for the moſt part, and curls much, the colour of their face is tawny

or Sunburnt, they have ſome Beards, they have little hollow hazel Eyes, their Concoction is very ſtrong inſomuch that they are able to digeſt more than they appetite, their Pulſe is ſwift and ſtrong, their Urine yellow and thin, they are uſually coſtive, they dream of fighting, quarelling, fire, and burning,

Condition.

As for Conditions they are naturally quick witted, bold, no way ſhame-fac'd furious, haſty, quarrelſom, fraudulent, eloquent, corragious, ſtout-hearted Creatures not given to ſleep much, but much given to jeſting, mocking, and lying.

Diet and Exerciſe fit.

A Chollerick man is oftner hurt by much faſting and much drinking than by much eating, for much faſting weakens Natuer in ſuch peopel, and fills the Body full of Chollerick Humors and breeleth aduſt Humors, let ſuch eat meats hard of Digeſtion, as Beef, Pork, &c. and leave Danties for weaker Stommachs.

Moderate drinking of ſmall Beer doth him good, for it cools the fiery heat of his Nature, moiſtneth the Body which is dryed by the heat of his Complexion, and relieves radical moiſture, but let a man of ſuch a Complexion fly from Wine and ſtrong Beer as faſt as he would fly from a Dragon, for they inflame the Liver, and breed burning and hectick Feavers, Choller and hot dropſies, and bring a man to his Grave in the prime of his Age.

Much Exerciſe is likewiſe bad for Chollerick people and breeds Inflamation and aduſtion of Blood, the yellow Jaundice, Conſumption, Feavers, Coſtiveneſs and Agues.

Melan-

Melancholly Complexion.

Diſcription.

A Melancholly perſon is one in whoſe Body cold & drineſs is predominate, and not ſuch a one as is ſad ſomtimes as the vulgar dream, they are uſually ſlender and not very tall, of ſwarthy duskiſh colour, rough Skin, cold and hard in feeling, they have very little Haitr on their Bodies and are long without Beards, and ſomtimes they are Beardleſs in age, the Hair of their Heads is dusky brown uſually, and ſomtimes duskie flaxen, their appetite is far better than their concoction uſually, by reaſon appetite is cauſed of a ſowr vapor ſent up by the Spleen which is the Seat of Melancholly to the Stomach, their Urine is pale, their dung of a clayiſh colour and broken, their Pulſe ſlow, they dream of frightful things, black, darkneſs, and terrible buſineſſes.

Condition.

They are naturally Covetous, Self-lovers, Cowards afraid of their own Shadows, fearful, careful, ſolitary, lumpiſh, unſociable, delighting to be alone, ſtubborn, ambitions, Envious, of a deep cogitation, obſtinate in Opinion, miſtruſtful, ſuſpicious, ſpiteful, ſquemiſh, and yet ſlovenly, they retain Anger long, and aim at no ſmal things.

Diet and Exerciſe fitting

By all means let Melancholly Men avoid exceſs both in eating and driking, let them avoid all meats hard of digeſtion, eſpecially ſuch as are Students or lead a Sedentary life; let them uſe meats that are light of digeſtion, and drink often at meat. Exceſs either in meat

or ſtrong liquor, cauſeth crudities and rawneſs at the Stomach, Idle and ſtrange imaginations and fancies, a ſtinking Breath, Headach, Toothach, forgetfulneſs, ſhortneſs of breath, Conſumptions, phtiſicks, third day Agues, the Collick, and Iliack paſſions, and Dropſies.

Much Exerciſe is very profitable for ſuch, not only becauſe it helpeth digeſtion, but alſo, becauſe it diſtributeth the Vital Spirit throughout the Body, and conſumeth thoſe ſuperfluous Vapors by inſenſible Tranſpiration, which cauſeth thoſe idle fancies and imaginations in men.

Flegmatick Complexion.

Deſcription.

Such People in whom coldneſs with moiſture abounds are called Flegmatick, yet are uſualy not very tall, but very fat; ſome you ſhall find almoſt as thick as they are long, their Veins and Arteries are ſmall, their Bodies without Hair, and they have but little Beards, their hair is uſually flaxen or light brown, their face white and pale, their Skin ſmooth, cold and moiſt in touching; both Appetite and Digeſtion is very weak in them, their Pulſe little and low, their Urine pale and thick, but the excrements of their bowels uſualy thin, they dream of great rains, water, and drowning.

Conditions.

As for Conditions, they are very dull, heavy and ſlothful, like the Scholler that was a great while a learning a Leſſon, but when *Once* he had it—— he had quickly forgotten it: They are drowſie, ſleepy, cowardly;

wardly, forgetful Creatures, as ſwift in motion as a Snail, they travail (and that's but ſeldom) as though they intended to go 15. miles in 14. daies, yet are they ſhamefac'd and ſober.

Diet and Exerciſe fitting.

People of this Complexion, of all other, ought to uſe a very ſlender Diet, for faſting cleanſeth the Body of thoſe groſs and unconcocted Humors which Flegmatick People are uſually as full of, as an Egg is of Meat: what they do eat, let it be of light digeſtion, a Cup of ſtrong Beer, and now and then a cup of Wine is no waies unholſom for them of this Complexion, that are minded to keep their Bodyes in health.

Much Meat and Drink fils their Bodyes full of Indigeſtion, Wind, and ſtiches, Quotidian Agues and Dropſies, Falling-ſickneſs and Gouts, Rhewms and Catars.

Much Exerciſe is very healthful for them, unleſs they love their lazineſs better than their health, for by that means groſs Humors are made thin, and expelled by ſweat, the Memory is quickned and the Skin clarified.

Thus much for Complexions taken Simply by themſelves without commixture one with another; as for Medicinal Remedies for their ſuperabounding, I omitted it, conſidering it may be found by what hath gone before, unleſs by ſuch dolts that forget one line as faſt as they read another.

I come now to their Commixture, which as far as I can find within the compaſs of my *Pia Mater*, are theſe that follow.

1. *Chollea*

2 *Chollerick-Melancholly.*
1. *Melancholly-Chollerick.*
3. *Melancholly-Sanguine.*
4. *Sanguine-Melancholly.*
5. *Sanguine-Flegmatick.*
6. *Flegmatick-Sanguine.*
7. *Flegmatick-Chollerick.*
8. *Chollerick-Flegmatick.*

Let none object to me, that their may be more commixture than these, as *Collerick-Sanguine Flegmatick-Melancholly* and the like, for I can scarce believe it and if you do but heed how and in what order the Signs of the Zodiack arise, you may happily be of my opinion, and therfore of these, and these only in order.

Of a Collerick-Melancolly Complexion.

IT is a thing very difficult if not impossible to find a man in whom two Complexions are equally predominant, but one will more or less excel, therefore where Choller exceeds in chief, and next that Melancholly, that man I call *Cholerick Melancholly*.

Description

Deſcription.

They are higher of Stature than ſuch as are Simply Collerick, by reaſon their radical moiſture is more prevalent, yet have they little lean Bodies, rough and hard Skin, meanly hairy, and but meanly neither, pretty temperate in feeling inreſpect of *Heat*, ſwarthy colour, their Hair of their Heads is of a Cheſtnut colour or light brown, digeſtion is meanly ſtrong, their Pulſe meanly ſtrong, yet ſomthing ſlow, their Urine of a pale yellow and thin, their Excrements yellow and hard, they dream of falling from high places, Robberies, Murders, Hurts proceeding from fire, fighing or anger.

Condition.

Such peopel by natural inclination are very quick Witted, excellent Students, yet will they begin many buſineſſes ere they finiſh one, they are bold, furious, quarrelſom, ſomthing fraudulent, prodigal and eloquent they are not ſo unconſtant and ſcorntul as Chollerick men are, but more ſuſpitious, and fretful, more ſolitary and ſtudious after Curioſities, and retain their anger longer than Cholerick men do.

Diet and Exercise fitting.

Let them obſerve great moderation in Meat and Drink, for Meats hard of digeſtion engenders tough Flegm in ſuch Bodies, and will bring their Bodies to an Aſtmah ere they are aware of it. Above all let ſuch people avoid excels in drinking, for much ſmall drink breeds Flegm in them, and much ſtrong ſpoils the Brain, cauſeth Scabs and Itch and breaking out of heat about the Body.

Moderate Exerciſe is not only convenient but alſo very profitable for ſuch perſons.

Melan-

Melancholly-Cholerick Complexion.

Description

Such are usually tall of Stature, yet are their Bodies somwhat slender and dry, their Skin rough, hard, and cold in feeling, they have but very little Hair on their Bodies, and are long without Beards, they have also much superfluities at the Nose, the Face of a dark pale colour, their Hair usually of a blackish brown colour, their digestion weak and somthing less than their Apperite, their Pulse slow, their Urine subcitrine and thin, their egestion sallow colour'd and somthing thin, dreamings are of falling down from high places, vain idle and fearful thinges.

Conditions.

As for Conditions they are very gentle and sober, willling to do good, admirable students, delighting to be alone, very shamefac'd and bashful, somwhat fretfull, constant to their Friends, and true in all their actions.

Diet and Exercise fitting

Excess of eating, drinking and sleeping, are as great Enemies to the Nature of such a man as Rats bane, for they fill the Body full of tough and congealed Humors, from whence proceed Morphew, and other Infirmities of the Skin, and other Infirmities that are more than Skin deep, as stoppings of the Liver, corruptions of the Lunges, Asthma, Phtisick, Wind, Belly-ach, Collick. If such will be ruled by me (if they will not I cannot help it) let them eat and drink moderately, let their care be to suffice Nature and not to stuff their Guts,

Guts with Meat, nor make a Hog-wash-tub of their Bellies with drink, I will not deny them, but adviſe them now and then to drink a cup of ſtrong Beer or Wine, eſpecially after meat, for exceſs of ſmall Beer cools the Liver, hinders their digeſtion, and bids them beware of a Dropſie, it ſpoils both Apprehenſion and Memory, and fills the Head full of ſuperfluites, but ——

The immoderate uſe of ſtrong Beer fills that Brain full of Fancies which ſhould be imployed about better matters.

Moderate Exerciſe is very good for them, and helps much to diſtribute vital heat, which in this Complexion ſeems to be but weak; above all things let them have a care of catching wet at their feet.

Melancholly-Sanguine Complexion.

Deſcription.

THey are tall of ſtature, and have big, fleſhy, firm, ſtrong bodies, the colour of their Face of a dariſh red, their Skin neither hard nor rough, and as little cold, but temperate in reſpect of ſoftneſs and warmneſs, their Bodies are not uſually very hairy, yet have they ſoon Beards, their digeſtion is good and laudable, their Urine of a light Saffron colour, mean in ſubſtance, neither too thick nor too thin, the egeſtion or Excrements of the Belly reddiſh and ſoft, their dreams are pleaſant, and many times happen truly to come to paſs.

Conditio s

Conditions.

They are more liberal, bolder, and merrier than Melancholly persons are, as also less cowardly, not so pensive nor solitary, neither are they troubled with such fearful conceits, but are gentle, sober, patient, trusty, affable, courteous, studious to do others good.

Diet and Exercise fitting.

For as much as digestion in these is good, they need not be so penurious in Diet as the former, much fasting fil their Body with store of wind, and much strong Beer and Wine, inflames the Blood.

Moderate Exercise purifies their Blood, strengthens their Bodies, and makes their Skin cleer.

Sanguine-Melancholly Complexion.

Description.

THey are mean of Stature, but strong well compact Bodies, fleshy but not fat, big Veins and Arteries, smooth warm Skin, something hairy but not so hairy as Sanguine people are: Their Hair is either black or a very black brown, their Cheeks red, something clouded with duskiness, their Pulses great and ful, the Urine yellow and mean in respect of thickness and thinness, their digestion good, the Excrements of their Bellies reddish and something thin, they usually dream of deep Pits and Wells and sometimes of flying in the Air.

Conditions.

Their Conditions are much like to the Conditions of a Sanguine Man, but that they are not altogether so merry

merry nor ſo liberal, a ſpice of a Melancholly temper being inherent in them.

As for Diet and Exerciſe, that which we deſcribed under Melancholiy-Sanguine wil ſuffice for theſe alſo, only take notice that ſtrong Liquor and violent Exerciſe is more ſubject to inflame the Blood.

Sanguine-Flegmatick Complexion.

Deſcription.

THey are higher of Stature than Sanguine, with ſtrong wel ſet Bodies, not very fat, their Hair is flaxen or very light brown, their Face is of a paler red, than Sanguine peoples is, neither are their Bodies ſo hairy, their Pulſe is Modrate, their Appetite good, their Digeſtion indifferent; their Urine ſubcitrine and meane in ſubſtance, their egeſtion white in ſome places and red in others, they dream of ..ying in the Air, Rain and Waters.

Conditions.

As for Conditions they are leſs liberal and not ſo much addicted to the Sports of *Venus* as Sanguine are, neither are their Spirits ſo bold, nor their Bodies ſo hairy.

Diet and Exerciſe fitting.

Seing the Digeſtion of ſuch People is but meanly ſtrong, let them not eat as much in one day as they can digeſt in two, let their Diet be ſuch as is not too hard of digeſtion, for their Stomochs are nothing neer ſo hot as an Eſtriches; If they love their appetite better than their health, and will take in more food than

is

is fitting for them, let them expect the Collick, smal Pox, Measles, &c.

Let not their Drink be too smal, for that makes but thin and watry Blood in such Constitutions, it dulls their Brain, and causeth Dropsies and Gouts.

Moderate Exercise is very profitable to consume their Superfluities.

Flegmatick-Sanguine Complexion.

Description.

Flegmatick-Sanguine people are but mean of stature, somwhat gross and fat of Body, smooth soft Skin, and somwhat cold in touching, they have but few hairs upon their Bodies and are long without Beards, their hair is light yellow, light brown or flaxen, no waies curling, their colour whitely, with some very smal redness, if any; their digestion is somwhat weak and less than their Appetites, their Pulse smal and low, their Urine somwhat thick and palish, they sometimes dream of falling down from some high place into the water.

Conditions.

Their Conditions are so-so, between Flegmatick and Sanguine, neither very liberal nor very covetous, neither very idle nor much imployed, neither very merry nor very sad; rather fearful of the two than valiant.

Diet and Exercise fit.

Let them beware of overfilling themselves with meat, if they love their health but half so well as they love their ease so they will; much eating and drinking fills the Stomachs of such people ful of raw humors, and sowr

ſowr Flegm, engenders the ſmall Pox and Meaſles, and dulls their wit, which naturally is none of the quickeſt.

Strong Beer and Wine taken in Mediocrity is not hurtful for them, and let them take this from me, and ſay I told them the truth, the more they accuſtom their Bodies to exerciſe, the better 'tis for them.

Flegmatick-Chollerick Complexion.

Deſcription.

Such are tall of ſtature but not ſo big nor yet ſo fat as Flegmatick, their Bodies are ſomthing hairy and they pretty ſoon have Beards: they have uſually Hair of a Cheſtnut colour, not curling, and ſoft, their Faces of a tauny red, full of Freckles, their Appetite and Digeſtion is indifferent, as being pretty wel met; a moderate and pretty ful Pulſe, their Urine ſubcitrine and mean in reſpect of thickneſs, the Excrements of their Belly of a pale yellow and thick, they uſually dream of ſwimming in the Water, Snow, and Rain.

Conditions.

They are not ſuch drowſie, lazy, ſleepy Creatures as Flegmatick folks are, but are nimbler, bolder, and kinder, merrier, and quicker witted.

Diet and Exerciſe convenient.

Although they may be a little bolder with their food than Flegmatick may, yet is digeſtion in them none of the ſtrongeſt, and exceſs in meat fills their Bodies with Choller, and puniſheth their Carcaſſes with Chollerick Diſeaſes

Exceſs of Drink ſpoils their Digeſtion, and weakens Nature, but moderate Exerciſe refreſheth it.

Chollerick-Flegmatick Complexion,

Deſcription.

Such are but mean of ſtature, but ſtout luſty ſtrong Bodies, ſtrong Bones, well ſet Creatures, neither fat nor lean, but in that reſpect they keep the Golden Mean, they have luſty great Bones, their Skin is hairy and moderate to feeling in reſpect of heat and moiſture, their Hair is yellowiſh or ſandy flaxen, and their Face of a tawnyiſh yellow colour, their Digeſtion is good, their Pulſe ſwift, their Urine thin, and of the colour of Saffron, their egeſtion yellow and hard, they dream of fighting, Lightning and Rain, hot Baths and hot Waters.

Conditions.

Their Conditions are not much different from thoſe of Chollerick men, only the Vices of Choller is moderated by Flegm, therfore a Chollerick-Flegmatick man is nothing ſo vicious as one purely Chollerick; neither doth any Humor ſet a ſtop to the unbridled paſſions of Choller, ſo as Flegm doth, becauſe 'tis ſo contrary to it: judg the like by the reſt.

Diet and Exercile fitting.

A ſlender Diet works the ſame evil effects in quality, though not in quantity that it doth in Chollerick.

Much exceſs in ſtrong Drink inflames the Blood, and out of ſuch Inflamation proceeds Putrefaction, which begets a Generation of rotten Feavers, Peſtilences, Small Pox &c. Pleuriſies, and Apoſtumes.

Let

Let their Exercise be neither violent nor exceſſive.

Thus I have done what I promiſed you. If any think ſome other mixtures may be, which here be not ſet down (by reaſon of a Planet of a contrary nature, being in the Aſcendent at the Birth; as for example, If *Mars* ſhould aſcend in *Gemines*, you may ſay the Nature would be Chollerick-Sanguine) he may by theſe Rules find out the Deſcription, Condition, and requiſite Diet: If he think he canot, let him reade this over till he can, and now and then between whiles learn to ſcratch his Head with a pair of wiſer Nails.

Laſtly, Such as have any wit in their Heads, may hereby come to all the judgment of Urine that I as yet know of, or where it grows.

But after a long degreſſion I return to my Author whom I left at.

Chap. 60.
Signs of a dry Stomach

THe Indications of the Stomach when it is dryer than Naturally it ought to be, are, If the party be very thirſty, and is ſufficed by a little Drink, but burdened if he drinks much, he ſpits much, and he delights in dry Meats, Imagine meats roaſted till they are burned, burned cruſts of Bread, and the like.

Culpeper.

Things Medicinal for a dry Stomach, are Syrup of Violets, Violet Leaves, and Strawberry Leaves, Barberries, Lettice, Purſlain, Roſes, Apples, Cherries, Strawberries, Water-Lillies, Orrenges, Lemmons, Cucumers, Prunes, Tamarinds, with many other things which you may find in my *Engliſh Phyſitian*.

Chap. 61.
Of a moist Stomach.

IF the Stomach be moister than it ought to be, the man is seldom a thirst, yet wil the Stomach endure much moisture, and takes delight only in moist meats.

Culpeper.

Simples Medicinal are, Galanga, Cinnamon, Pomegranate Pills, Mastich, Wormwood, Mints, Mother of time, Sage, Rosemary Flowers, Cloves, Nutmegs, Annis seeds, Cardamoms, Pepper.

If the Stomach be too moist, be sure that party hath little Appetite to his Victuals; in such a case, take Cinnamon, Galanga, Cloves, Pomegranate Pills, of each a like quaintity: beat them to Pouder and let the sick take half a dram every morning in any convenient Liquor.

Chap. 62.
Signs of a hot Stomach.

IF the Stomach be hot, it digests faster than the Appetite calls for food, nay it usually makes a better shift with Meats hard of digestion than it doth with those that are easie, because it is subject to corrupt meats light of Digestion; it rejoyceth in hot Meats and Drinks, neither is it hurt by such as are cold if they be moderately taken.

Culpeper.

Culpeper.

It is to be ſuppoſed, that *Galen* ſpeaks here of the Stomach Naturally hot, not diſtempered by heat, for then drineſs muſt of neceſſity be joyned with it, and indeed the Stomach is the Cook-room of the Body, and it cannot well have too great a fire in it, unleſs you fire the Houſe or the Chimney, I mean cauſe an Inflamation in the Stomach or the Throat.

I ſhall only give this Caution, Let ſuch accuſtom their Bodies to meats hard of digeſtion, as Beef, Pork Cheeſe, Herrings, Salt-fiſh &c.

Chap. 63.
Signs of a cold Stomach.

THe Stomach that is cold by Nature hath a very quick Appetite, I ſuppoſe becauſe that which cauſeth the Appetite comes from the Spleen, but alas-a-day when it hath ſatisfied Appetite, the digeſtive faculty is not at home, or elſe 'tis ſo feeble 'tis not able to do it's Office, and yet their miſery is ſuch, they uſually deſire meats not eaſie to be digeſted, and therefore they are alwaies troubled with ſowr belchings, they cannot endure cold things ſhould outwardly be applyed to their Stomachs; neither indeed can ſuch as have hot Stomachs endure hot things ſhould be applied to that Region; but thoſe diſtempers which ſeize the Stomach by reaſon of ſome diſeaſe, differ from thoſe that are Natural, for the Stomach diſeaſed deſires its contrary inwardly, *viz.* if it be hot, it deſires cold things, but when the heat is Natural it deſires its like.

Culpeper.

A Stomach naturally cold (for I told you before that was *Galens* meaning, and I assure you I translated him at first sight) I say if the Stomach be naturally cold, your best way is to warm it a little; you may do it, by taking a dram of *London Treacle* every morning, or a little *Mithridate*, or *Diagalanga*, *Aromaticum*, *Cariophylatum &c.* or by eating a little green Ginger.

As for Simples, you may take the Roots of Fennel, *Calamus Aromaticus*, Avens, Galanga, Ginger, the Leaves of Wormwood, Fennel, Mints, Sage, mother of time, Squinanth, Cloves, Nutmegs, Cinnamon, Annis Seeds, Cardamoms, Pepper, &c. the Leaves of Bawm, and Carduus.

Chap. 64

Of ill Temperatures commixed in the Stomach.

IF you fear a Commixture of distemperatures in your Stomach, compare them with the Simple tempers and you may easily find out what they be, neither would I have you mind the Stomach alone, but also other parts of the Body, for it is not the Stomach alone which makes men thirsty, but sometimes the Heart or Lungues, which by drawing in air that is too hot and retaining it long, cause heat in the Breast, and such desire drink no less than such whose Stomach is too hot: but you may distinguish it thus, If the Breast, be too hot, the thirst is not alaid by drinking, and less quenched by drinking cold drink than by drinking hot; also

ſo the Breathing in of cold air eaſeth ſuch whoſe Breaſt is hot, but doth no good at all to ſuch whoſe Stomach is hot: by theſe notes then you may diſtingniſh them.

Chap. 65.
Signs of cold Lungs.

THis is the greateſt Indication of the coldnes of the Lungs, when you feel a manifeſt pain, offence and coldneſs at your Breaſt by drawing in cold air, alſo a warm air is friendly to them, and cauſeth them to cough up their Excrements with more eaſe.

Culpeper.

Things which heat the Lungs are, Alicampane, Liquoris, Juyce of Liquoris, Lohoch of Fox Lungs, Bettony, Hiſop, Bawm, Scabious, maiden Hair, the Flowers and Conſerves of theſe, together with Compoſitions made of them; alſo Juniper Berries, ſweet Almonds, Hazel Nuts, Figs, Dates, Raiſons of the Sun, Nettle Seeds &c.

Chap. 66.
Signs of dry Lungs.

WHen the Lungs are dry, they want Excrements, to wit Flegm, Spittle: and as moiſture of the Lungs cauſeth an obſcure Voice, ſo drineſs of the ſame cauſeth a cleer voice, and when they ſtrain to ſpeak vehemently or acutely, then Excrements come from the Noſe or Mouth, from which ſoever they come they come from the Lungs.

If you find youer Lungs be too dry, you may moiſten them with Medicines, but be ſuer they be ſuch Medicines as ſtrengthen them alſo; be not too buſie fiddle-faddling with your own Bodies, 'tis an eaſier matter for you to make your ſelves ſick than well, yet I ſay if you manifeſtly find your Lungs too dry, and find your ſelves withal prejudiced in health by it, thus you may moiſten them, *viz.* by taking *Lohoch Sarum*, now and then with a Liquoris ſtick; as alſo Syrup of Violets Poppies, and Coltsfoot. How to make al theſe, ſee my laſt Edition of the *Diſpenſatory*.

Simples Medicinal are, the Seeds of white Poppies, Jujubes, Sebeſtens, Strawbery Leaves, Violet Leaves and Flowers, &c.

Chap. 67
Of the Voyce.

YEt would I have you underſtand that greatneſs of the Voice comes not altogether from heat, neither doth ſmalneſs of it in like manner from cold, but greatneſs of the Voyce comes ſomtimes from the largeneſs of the Windpipe, and ſmalneſs of voyce from its ſtraitneſs; therefore if you would judg by the voice, you ought withall to regard the natural temper.

Chap. 68
of a cleer and rough Voyce.

A Cleer ſmoth voyce ſhews ſmoothneſs of the Windpipe, as roughneſs of the Voyce ſhews roughneſs

roughnes of the same part; smoothnes of the Windpipe shews a moderate temper, roughnes shews driness, for roughnes is caused through the inequalitie of a dry Bodie, for the driness of the Similarie parts whereof that Arterie is made (*viz.* the Windpipe) shews either a defect or unequall distribution of moisture to it.

Culpeper

I would now willingly write a word or two to Musitians, whose faculty and worthy Science I exceedingly delight in, narrowness of the Windpipe is the cause of a shrill Voyce, and that's the reason Women and Boys whose Windpipe (I could have said *Trachæa Arteria* had I been minded) is narrow sing a Trebble best, and because the Windpipe even in some of those is narrower than in others, some of them are able to sing higher than others, even above *E-la.*

On the contrary, such men in whom the Wendpipe is very large, are able to sing a deep Base, even below *Gamma-ut*, to double *B-mi* double *A-re*, and some few happily to double *Gamma-ut.*

Then consider that harshnese of Voice proceeds from roughnes of the Widdpipe, as cleerness of Voyce from the smothness thereof, somthing therefore to help a harsh Voyce.

1. By way of Caution, Avoid all Salt and sowr things, for they make the Windpipe rough.
2. By way of Advice, Sweet things must needs make it smooth, but use them moderately lest you clam up your Lungs.

Then

Then conſider whether your Lungues be too hot, or too cold, the foregoing Rules will certifie you, and as you find your Conſtitution by them, ſo uſe ſuch ſweet things as are either hot or cold, you have them both mentioned to you before.

Chap. 69.
Of an Acute Voyce.

THe Voyce cannot be acure by Nature, without narrowneſs of the windpipe, nor grave without Latitude of it; narrowneſs of the Windpipe ariſeth from coldneſs of Nature, Latitude from heat.

And thus much for the Explanation of Temperaments.

Culpeper.

In the firſt part of this little Chapter, *Galen* hit the Nail at the head, when he ſaith that the Voice cannot be acute by Nature unleſs the Windpipe be narrow &c. this every Mutitian will perceive if he do but heed that he contracts his windpipe when he ſings ſharps, but dilates it when he ſings flats.

But that narrowneſs of the Windpipe proceedeth from coldneſs of Nature, *& è contra*, is as true as *Don Quixotte* his Windmill Was a Knight Errant; And I diſprove it thus, all Chollerick men have uſually ſhril Voices, but Chollerick men are hot and dry. *Ergo.*

Chap.

Chap. 70.
Indications of Natures Inſtruments.

WHatſoever Errors are ſubject to the Senses, either about greatneſs or Formation, or Number, or Scituation, are very eaſie to be known, but ſuch parts as cannot be diſcerned by ſence, the knowledg of ſome of them is attained with great difficulty, of others with great eaſe, therefore the bigneſs and form both of the Head and Brain is eaſie to be diſcerned, of which we have ſpoken before, as alſo ſuch things as belong to the Breaſt, Shoulders, Arms, Elbows, Hands, Hips, Thighs, Legs, and Feet, 'tis no hard matter to know them either by their bigneſs and formation, whether they be in due order or not, and according to their number or parts of which their Compoſition conſiſts, the detriment of every operation is ſeen as cleer as the Sun in a Summers day; but by your leaves, thoſe things within the body are not ſo eaſie diſcerned.

Chap. 71.
Of the Stomach.

THe Stomach of a certain man which I beheld was ſo ſmal and round, and ſeated ſo neer the Bowels, that it manifeſtly appeared both to the ſight and feeling.

Chapter. 72.
Of the Bladder.

ALso I hapned to behold the Bladder of a certain Man so small and expoſed to publick view, that when it was full of water, it cauſed a ſwelling manifeſtly to be ſeen outwardly, yet could not I take any manyfeſt Indications from any other external part,

We ought now to endeavor to try whether in theſe and ſuch things as theſe, there be a vertue in Nature, or a vice when they are not ſubject to ſence, and of this although we cannot comprehend a certain knowledg, yet may we artificilly make a probable conjecture, As for example in the Liver.

Chap. 73.
Of the Liver.

IHave ſeen ſome, and indeed very many, whoſe Veins were very narrow and ſmall, and their whol Body of a naughty colour, if they had taken in a pretty quantity of meat eſpecially ſuch as is windy, thick, and tenacious ſome of them felt a kind of weight as it were on the right ſide of their Belly, others felt a ſtretching pain there in theſe, now it is probable that the Liver was ſmal, and the Paſſages thereof very narrow.

Chap.

Chap. 74.
Of a Flegmatick man vomiting Choller.

I Saw another, the whol habit of whoſe Body gave Indications of Flegm, and yet every day he vomited red Choller, I thought good to view the Excrements of his Belly, and I could ſee but little Choller appear in them, wherefore I conjectured that the paſſage which carried the Chollerick humor to the Bowels was either very ſtrait or ſtopped, and we know this appears by the Skin in many, as in ſuch as have the yellow Jaundice, and it is alſo found in the diſſection of many Creatures, and therefore he that deſires to be expert in the knowledg of ſuch things, let him be much converſant a Diſſections, ſo ſhal he gain much knowledg and reap much profit by it, we wrote of theſe ſeverally before, we only make mention of ſome examples of it here, that ſo men might be the more inflamed with an earneſt deſire to learn. But enough of theſe things.

Chap. 75.
How Bodies may be known to be ſick

HE that would be accounted an expert Phyſitian, muſt be well acquainted with unhealthful Indications, that ſo he may know when a party is ſick, and of theſe ſome are ſubject to ſence by thoſe things which are within

within them, by change of Nature, in magnitude, colour, form, or Figure, and Situation, hardness and softness, cold and heat.

Others are not subject to sight nor sence, and they are to be known by the hindring or hurting of the operations, pains or unnatural swelling, by all these or some of these.

Chap. 76.
Signs of an afflicted Brain.

PArticularly the Sign of such as are ill in their Brain, or have that Noble part of the Body indisposed are subject to madness or folly, or their Sences or Imagination is hurt, and not able to perform its Office as it should do, and the Humor offending may be known sometimes by what humor comes out by the Mouth, Nostrils, or Ears, or by pain in some particular part of the Head.

Chap. 77
Signs of an afflicted Heart

AFflictions of Heart are known by difficulty of Breath, and also by the trembling & usual motion of the Heart it self, by the motion of the Pulses, by the heat of the Body, either soon heating or soon cooling, by Feavers and Shiverings, by change of colour, fainting, and pain.

Chap.

Chap, 78
Signs of an afflicted Liver,

INfirmities of the Liver are found out by either defect or ſuperaboundance of Humors, when the Humors are turned to places againſt Nature, as the Choler to the Blood in the yellow Jaundice &c. by il color, by unnatural digeſtion, by deſiring to feed upon things that are not natural food, dy ſuperfluous Excrements, by heavineſs, and pain, and ſwellings, not only at the Region of the Liver, but alſo in other parts of the Body, may ſomtimes the Liver, may be the cauſe both of difficulty of breathing and coughing.

Chap 79
Signs of an afflicted Stomach

YOU may reſt confident the Stomach is afflicted when people deſire food that is either too moiſt or too dry, when it cannot caſt up the excrements it ought to do, when it is moleſted by Hiccoughs, Belchings, ſtrainings to Vomit, Vomiting, and what humor offends you may know by the color of what is vomited up.

Culpeper.

If you find your Stomack nauſeous, your beſt way is to cleer it by a Vomit, provided it be not a Woman with child, nor ſubject to the fits of the Mother, and afterwards ſtrengthen it as you have been taught before.

CHAP.

Chap. 80.
Signs of an afflicted Breaſt and Lungs.

Culpeper.

IT is my Opinion at preſent, that the Breaſt is never afflicted but it afflicts the Lungs, therefore I put them both together, though my Author mentions only the Breaſt.

Galen.

The Infirmities of the Breaſt are known by difficulty of Breathing, by coughing and pains in the Breaſt, and the difference of what is ſpit out by coughing gives Indication, what it is that offends the Breaſt

Alſo the ilneſſes of the *Aſphera Arteria* or Windpipe, are known by difficulty of breathing, pains in that place offence in the Voyce, or difficulty of ſpeking, and according to the ſame proportion it holds true throughout the Body, ſure Indications are taken from ſwelling, pain, excrements, and hurt of the Operation of the ill or afflicted part.

The Indications of excreſſences not natural, are taken from there hardneſs ſoftneſs, colour, and Inflamations, as for exampele, in the ſmall pox, for paine what part of the Body ſoever it taketh poſſeſſion of, it ſhews either ſolution of unity (as in Wounds &c.) or elſe ſuddain alteration.

A ſolution of Unity (as ſome Authors call it) or of continuity (as my Author here doth) is cauſed by cutting, eating Humers, fraction or breaking, and ſtretching.

The

The substance of the Body is altered by heat, cold, drines and moisture.

The operation of a part is hurt three waies.

1. *When it performs it painfully.*
2. *When it performs it faultily.*
3. *When it performs it not at all.*

Culpeper.

Although this be so plain that my Authors meaning may as conspicuously be discerned as the nose in a mans Face, yet because some men have as little Brains as other some have Noses, I shall explain his last words

1. A mans Arm performs its office painfully when he can scarce lift it up to his Head.
2. A mans Arm performs its office faultily when it hath the Palsey.
3. A mans Arm performs not its office at all when he hath lost the use of it. By instancing in this one particular member you may (unless your Brains be in *Utopia*) find out all the rest.

Chap 81.

Of the difference of those things that are cast out.

OF such things as are expelled or cast out, som of them are like the parts of the Body that are afflicted, others are excrements, or at least like excrements, for by what is cast out from and part of the Body is naturally Indications given of the constitution of that part: But of this we have spoken more fully in our Treatise of the Members of the Body which none be-

fore us ever brought into aregular form; and indeed though the Ancients made many beginnings, yet none drew Physick up into an intire Body before us; to that then we refer you.

Culpeper.

Galen wrote many great Volumns in Physick 'tis confessed, but left I should either put you upon Impossibilities in this particular, for want either of Books or learning to use them when you have them, or else set you to pick out a grain of Gold from out of a Cart-load of dung, I shall explain his meaning in this place.

1. He tells you some of the things expelled are like the part of the Body afflicted, as when such as are troubled with the Consumption of the Lungs, spit out such filth as resembles the flesh of thir Lungues, or as it was in the last Epidemical Disease in *London*, when peopl with their excrements voided things like the skins of their Guts.

2, Others he saith are like Excrements, as when men from their Lungues spit laudable Flegm or from their Bowels void laudable Excrements.

Chap. 82.

Signs of a Sickness to come.

INdications of a Sickness approaching steer their course in a middle path, between those wich accompany sound and sick men, for in sound men all things are according to Nature, but quite and clean against Nature in such as are sick, between both these lie the Indications of Neutral Bodies which is our scope at this time,

some

Some of the Indications of Neutral Bodies agree with thoſe things according to Nature, but differ either in quantity, quality, or time; again other of them are contrary to Nature, but leſs than in ſuch as are ſick, therefore the diſpoſitions of ſuch people as are falling into a ſickneſs are properly Neutral, theſe are different. for,

1. Some of them ſhow health a coming.

2. Some ſhew ſickneſs is near, all ſhew Neutrality in the preſent condition, for when Indications of health appear to the ſick, they may be called healthful Signs, when Signs of ſickneſs appear to the healthful, they may be called unhealthful Signs, we thought good to comprehend them both under this word *Neutral*, neither need any Body ſpend much time in admiration, that we devide all Indications into theſe three Heads, Healthful Unhealthful and Neutral, if they do but conſider, that ſuch Signs as we call healthful, relate only to people at preſent in perfect health, ſuch as we call Unhealthful, relate only to ſuch as are ſick without ſo much as caſting an eye to health to come, both do it properly without caling help of much reaſon, but rather of ſence; ſuch as are Neutral Indications are much judged of by reaſon, knowledg and Judgment.

The difference of Neutral Indications is twofold.

1. Such as differ only in quantity, quality or time, but not at all in ſpecies from the things that Phyſitians call [according to Nature] as appetite to meat, either too much encreaſed or deminiſhed, or not taken at convenient times, or unuſual meats, or ſuperfluities of meats, which are either too few or too many, too dry or too hard, or either want of ſuperabundance of moiſt excrements, or excrements that differ in colour, conſidence, or time of excreting from the Ancient Natural

cuſtom, more or leſs drink in reſpect of quantity, hot or cold drink in reſpect of quality, too frequent coming to, or too long abſenting from the School of *Venus*, ſweating, motion, or the like, retention and immoderate flowing of the Menſtruis, or the Hemorrhoids, all theſe are Neutral Indications of a ſickneſs to come, judg the like by an unaccuſtomed dulneſs of mind, an uſual forgetfulneſs, troubleſom ſleeps, deafneſs of the Ears, dulneſs of the ſight, the bulk it ſelf of the Body either greater or leſſer than uſual, or whiter, redder, paler or blacker, oftener ſneezing, belching, or breaking wind than uſual, the excrements of the Brain, purged out by the Ears, Mouth, or Noſe, altered either in Quantity, Quality, or Time; and to conclude, Whatſoever natural thing elſe in the Body of man is altered in reſpect of Quantity, Quality, or Time.

2. The Second kind of Indications conſiſt in ſuch things as are not natural to the Body, and yet they are not ſo violent neither to cauſe a Diſeaſe, ſuch are Gnawings at the Stomach or Guts, pain, Vomiting, Headach, Heavineſs of the Head, overmuch ſleeping or watching, theſe ſhew the diſpoſition to be either ſick or Neutral, judg the like when the Senſes are burdened with any thing againſt Nature, ſo long as they are not immoderately burdened, neither hinder a man from his uſual Imployments, they are but Neutral ſigns of a Diſeaſe; for inſtance, when whatſoever is taſted, taſts ſalt or bitter, though it be nothing leſs, when things ſmell ſtinking to the Noſe, though in themſelves they have no ſuch ſmel in them, noiſe in their Ears, black, blew or red things appearing before the Eyes when there is no ſuch thing preſent, numbneſs or ſoreneſs in tickling, ſtretching, compreſſion, gnawing or heavineſs of Body, all theſe ſhew a Neutral diſpoſition at preſent and a Sickneſs to come.

CHAP.

Chap. 83.
Signs of a Sick Body.

WE are now come to the Indications of a Sickneſs preſent, whereof ſome prognoſticate health, others death; the firſt of theſe may be called healthful, the other unhealthful in the Genus, dangerous in the Species; theſe are taken from the ſtrength and weaknes of the operations in General, if you take them in a General way, from the operations of ſome ſpecal part, if you take them in a ſpecial way.

Theſe may partly be known by the Members, of the Body afflicted, taken.

1. *Per ce.*

2. *Per accidens.* As by excrements, becauſe in them appears ſigns either of concoction or crudity, and therefore they muſt needs ſhew that Nature ouercomes the offending matter, or the offending matter Nature, or at leaſt that they equally contend for Dignities. If Nature overcome the offending matter, the Indication is healthful, the Game goes as it ſhould do, but if the offending matter, grow too ſtrong for Nature the ſign is Unhealthful, but if they contend in ſtrength, and you cannot tell which way the Scales will turn, that's a Neutral Sign.

Again, Such as ſhew manifeſt concoction are health ful Signs, ſuch as ſhew crudity are Unhealthful, ſuch as ſhew neither, are Neutral.

There is beſides theſe another kind of Neutral Signs, that is, when ſometimes in the ſame party and ſame Diſeaſe, the Signs give Indication of one thing one whil

and awhile after of its contrary, and these are called critical or decretory accidents, of which we have spoken in our Treatise of the crisis of Diseases.

Chap. 84.
Of Causes Healthful, Unhealthful, and Neutral.

SEing therefore that of Causes some are Healthful, some Unhealthful, and others Neutral, we shall speak first of all of Healthful Causes, and of these.

1. *Some are such as preserve* Health.
2. *Others such as restore Health being lost,*

Of these the dignity belongs to the former, they deserve to carry the Bell away, and therefore we shall begin with them, and in so doing we must begin with a Body of an excellent Constitution, and shew the means to maintain it in such a plight, for if God had determined man of an unalterable Body, this Constitution must needs so have continued still, and never needed any art to help Nature, but because the Body of man is alwaies subject to alteration corruption and change, therefore it stands in continual need of help.

Chap.

Chap. 85.

How many waies our Bodies may be altered.

AS many waies as our Bodies may be altered, so many remedies are requiered to help, and so many Conservaties ro preserve; but because all correctives work by degrees, and all infirmities hast on, Physicians usually call those Conservatives which by strengthening Nature preserve health in vigor.

Our bodies are altered by some things necessarily, by other some not necessarily; I say it is altered by some necessarily because they cannot be avoided, as the Air we must needs receive some of it in, by eating and drinking, by sleeping and waking; but to run amongst the wild Beasts, or against the Swords is not of necessity, therefore about the first of these this Conservative art is requisite, not abought the second; to such things then as must of necessity alter the Body now turn we, and they are these,

1. *Air.*
2. *Motion and rest, both of the whol Body, and of every part thereof.*
3. *Sleeping and watching.*
4. *Meat and Drink.*
5. *Excrements of the Body*
6. *Affections of the Soul,*

1. The Air alters the Body, as it cools, heats, moistens or dries, or according as these qualities are joyned thgether, or the whol substance of the Air altered,

2. Motion and reſt offend on both hands, when they exceed a meaſure, alſo by drying, moiſtning, heating, or cooling, or by joyning any of theſe together.

3, Sleeping and watching } hurt by the ſame means.
6. Affections of the Soul }

But as for eating and drinking and expelling Excrements, the immoderate uſe of them hurts both by themſelves and by other means, or cauſes: but of all theſe we have written in another Treatiſe.

All theſe well uſed are preſervers of health, but ill uſed are deſtroyers of it, for when the Body deſires motion, exerciſe is healthful, but when it needs (you may take the word [*deſires*] before under that notion [*needs*] if you pleaſe for many men and women deſire many times things which are not needful for them, and I had tranſlated it ſo before had I thought of it) I ſay when the Body needs reſt idleneſs is better than Exerciſe, for that helps Nature when the other weakens it.

The like you may ſay of meat and drink and all the reſt, being given in due meaſuer and quality, when the Body needs them they are healthful, but neceſſity, meaſure, and quality erring, they aſſault Nature to thruſt her out of her houſe of Clay (or ſlime which you will.)

If you pleaſe you may add Time as a Companion to all theſe, for none but a Blockhead will doubt, but if both quantity and quality of ſuch things as Nature needs be adminiſtred at an unfitting time, the occaſion of time may be the occaſion of illneſs to the Body, for ſeeing the Body of man is very ſubject to change, therefore ſometimes it needs one, ſometimes another help.

Therefore ſeeing in theſe very intentions, ſome cauſes are Healthful, we will make ſome repition of what belongs to our purpoſe, when the Air is temperate to a

Body

Body of the beſt Conſtitution, a moderate quantity both of meat and drink, ſleeping and watching, motion and reſt, &c. is convenient, but when the Air is diſtemper'd, you muſt vary the reſt accordingly, that ſo the body may neither ſhake for cold nor ſweat for heat; as for motion, when your body begins to be weary, leav off exerciſe; the quantity of food is known by the perfectneſs of digeſtions, and the excrements avoided ought to be according to the quantity of the food taken in, for a good Nature appetites no more than it concocts and the contrary ſhews a failing in Nature; alſo Nature when it is ſtrong is bale to ſet bounds to ſleep, and when the body needs no more, the Man wakes, there is no failing in the Excrements, of Urine, Dung &c. & if you conſider this but wel, you may eaſily ſee ſuch a man is not eaſily moved by affections of the mind, *viz.* Anger, ſadneſs, fury, fear, envy &c. for theſe alter the Body from its natural ſtate.

Culpeper.

Although what *Galen* here ſaith be plain, and as true as plain, yet for the Benefit of young Students, I ſhall explain him a little, in his ſix things not Natural, for indeed the right courſe of preſerving health, conſiſts principally in the right uſe of theſe.

They are as we told you,

1. *Air.*
2. *Meat and Drink.*
3. *Sleeping and watching.*
4. *Excrements of the Body.*
5. *Exerciſe and Reſt*
6. *Affection of the Mind.*

Of all theſe in Order, and that ſo plain that a Child may underſtand it, that can but read his *Paternoſter*.

The

The first part consists in Air, in which consider,

1. Its *Temperature*.
2. Its *Difference*.
3. *Quality*.
4. *Its Situation*.
5. *How it alters our Bodies*,
6. *Its utility or Profit*.

First, Air for its Temperature.

1. Considered in it self is cold and moist, but not so moist as cold, for it produceth the coldest effects to mortals, *viz.* Snow and ice, and is indeed the coldest Element.

2. Considered by accident as it participates of the reflective Beams of the Sun, it is hot and moist, and at some times far hotter and far moister than at other some, and so we are here to consider it.

Secondly, The Diferences of Air are two.

1. Good and Temperate,
2. Evil and Intemperate.

Thirdly, The Quality of the Air is altered two waies, and it must then you will confess alter the Body as many.

1. By the Region as it is well or evil tempered, and that's the reason Agues are so rife in Fenny Countries.

By the wind, and so.

1. The East Wind is hot and dry, attractive blasting.
2. West Wind cold and moist, expulsive.
3. South Wind hot and moist, putrefactive.
4. The North Wind cold and dry, retentive.

Fourthly, Situation of the place alters the Air. For,

1. Stony ground is cold and dry.
2. Sandy ground, hot and dry.
3. Fenny ground, cold and moist.
4. Woody and fat Land, hot and moist.

Fifthly, The Body of man may be altered by the Air three waies.

1. By

1. By the Quality of the Air which altere the Body in reſpect of Region, Wind, and Scituation of place.
2. By the ſubſtance of the Air, which,
   1. Being groſs, thick, or cloudy, makes fat Bodies and dull Wits.
   2. Being pure and cleer, makes nimble Bodies and quick Wits.
3. By ſuddain change of Air, for when ſickly people go out of a bad Air into a good, they find themſelves the worſe for the preſent, becauſe Nature abhors al ſuddain changes.

Sixthly, The profit and operations of the Air upon the Body of man are theſe,

1. It helps to engender both Vital & Animal Spirit.
2. It cools the heart by in ſpiration.
3. It is the Author of Life, Diſeaſes, and Death to mortal men and Women.

Meat and Drink was noted to be the ſecond part to be handled, in which conſider,

1. *Their Quantity,* } 4. *Order.*
2. *Their Quality* } 5. *Time.*
3. *Cuſtom.* 6. *Age.*

Firſt, The Quantity of Food, muſt be conſidered,

1. According to the ſubſtance of the meat whether hard or eaſi of Digeſtion,
2. According to the Quality of the food, whether hot, cold, dry, or moiſt in temper, and in each whether they be moderate or imoderate.
3. According to the Complexion of the Eater, of which we ſhewed you plentifully before.

Secondly, The Quality of the Food, is to be conſidered,

1. As it is good or evil.

2. As

2. As it is hot, cold, dry, or moist in Operation and in all these, whether it be temperately, meanly, or extreamly so.
3. As they nourish much or little.
4. As they make Juyce, thick or thin, watry or gross, mean or temperate.

Thirdly, As for Custom in eating and drinking.

1. It must be well regarded.
2. It is like another Nature.
3. It makes bad meats to some better than good meats.
4. Such meats as please the pallats of the Eaters best are usually sooneſt digested; but not alwaies.
5. If Custom be bad and must be mended, do it, 1. By degrees, 2. In time of health if possible.

Forthly, In treating of the order of eating and drinking, I shall take them apart, and so speak of them severally.

For Meat,

1. If the Body be bound, eat first such Meats as mollifie, if loose, such as are astringent.
2. Slippery meats eaten first, are subject to draw down others undigested.
3. Restrictive meats eaten first, are subject to hinder such from digestion as are eaten afterwards, and thereby cause them to putrefie in the Stomach.
4. If you consider the two former Aphorisms, you may easily find the reason of the first.

For Drink,

1. Accustom your Body to drink as little as may be between Meals.
2. Drink not at all at meals before you have eaten something.
3. Drink the smallest Beer first and the strongest afterwards, and this though it be contrary to the

the Opinion of all *Galeniſts*, yet it is ſynonimous to the truth it ſelf, and therfore a Cup of Wine drank after Meals is wholſom for Ancient people and ſuch as are in a Conſumption.

4. Drink often at Meals whether you be a thirſt or not, for that, 1. helps digeſtion, 2. mingles the meat in the Stomach, 3. helps it to paſs its Chyle.

Fifthly, Time of eateng, regard,

1. The Time of the yeer, for Winter requires more Meat though leſ Drink, than Summer, becauſe the Stomach, is then hotteſt.
2. Time of the day, and as neer as you can keep the ſame time of eating.

Sixthly, As for Age,

1. Children ſhould,
   1. Eat meats moderately hot and moiſt, becauſe their Natural temper is ſo, let our Phyſitians in their [*Rachites*] prate their pleaſure.
   2. Let them eat often.
   3. Let them drink no Wine.
2. Yong Men,
   1. May eat cool Herbs.
   2. Muſt eat meats colder, moiſter, and of groſſer ſubſtance.
   3. Drink but little Wine.
   4. Uſe all things in reſpect of Diet according to Complexion, Exerciſe and Cuſtom.
3. Old Men muſt uſe.
   1. Such meats as are hot, moiſt, and eſie to digeſt
   2. Such drink as make the Humors thin, and purge the blood by Urine.

My third Principle conſiſts in Excrements of the body. Theſe conſiſt in Fulneſs and Emptineſs, which I ſhall devide, and ſpeak of both apart, and therefore,

1. Of

1. Of Fulneſs, in which conſider,

1. *Its Subſtance.*
2. *Its Kinds.*
3. *Its Differences.*
4. *Its Place.*
5. *Its Cauſe.*
6. *Its Signs.*
7. *Its Cure.*
8. *Its Accidents.*

Firſt, Fulneſs in Subſtance is,

1. Of Nouriſhment either profitable or unprofitable.
2. Of Spirits either groſs or thick, or ſubtil and thin.
3. Of Humors either good or bad.
4. Of Excrements which are diverſe.

Secondly, The kinds of Fulneſs are either in Quantity or Quality.

1. In Quantity in reſpect of Nouriſhment or humors.

In reſpect of Humors,

1. When all the Humors abound, which the Greeks call *Plethora*, the Latins *Plenitudo*, and we properly may call [*Fulneſs*] and this happens either in the Veins or Arteries.
2. When only one Humor abounds, *Puta*, Choller, Flegm, Melancholly.

2. In reſpect of Quality, when the Humors are hotter, colder, thicker, thinner, ſalter, ſowrer, &c. than is fit, and this is called *Cacochymia.*

Thirdly, Its Differences are,

1. Univerſal, poſſeſſing the whol Body.
2. Particular, poſſeſſing only ſome part thereof.

Fourthly, The place is different according to the matter offending, be it Nouriſhment, Spirits, Humors, or Excrements.

Fifthly, The Cauſe is either General or Particular.

1. General is,

1. Meats corrupted in digeſtion for want of heat, when

when the Stomach is not hot enough to digest the meat.

2. Humors being either Plenitude, or Cacochymia, which what they are you had before.

2. The Particular Cause is either of Spirits or Excrements.

Sixthly, The Signs are different, answering to the diversity of the Causes.

Seventhly, Cure must be.

1. According to the matter offending, and place offended.

2. The Evacuation of *Plenitude* is by Bleeding, of *Cacochymia* by Purging.

Eighthly, The Accidents are diverse, according to the cause offending, and place offended.

Having now spoken of Fulness, what remains but that in sober sadness, we speak a word or two of Emptiness, in which consider.

1. *Its Definition.*
2. *Its Kinds.*
3. *Its Differences.*
4. *Its Causes.*
5. *Its Signs.*
6. *Its Cure.*

First. The Definition, Emptiness consists,

1. In want of Nourishment, Spirit, or Radical moisture.

2. In the diminishing of these either in the General or Particulrr.

Secondly, Its Kinds are,

1. General, when the whol Body grows thin, weak, slender, or empty.

2. Particular, when any part of the Body was served the same Sawce.

Thirdly

Thirdly, Its Differences are,

1. Universal in the whol Body.
2. Particularly in some part.

Fourthly, Its Causes are,

1. By Art, as Purging, Bleeding, Sweating, &c.
2. By Accident; as,
   1. By Obstruction of the Passages either of Vital heat, Or the Nutritive Faculty, or voiding of Excrements.
   2. By a Flux, which either washeth away the Natural substance, or hinders either Nourishment or Spirits from a particular place in the Body.

Fifthly, The Signs of this is an *Atrophia*, which is nothing else but a wasting or consuming of the whol Body, or some particular part.

Sixthly, The Cure is done;

1. By removing the Cause.
2. By restoring the lost substance.

My Fourth Principle consists in sleeping and watching, which because they are inconsistent together, we wil treat of them apart, in some particulars, yet because Nature hath joyned them together, so will I do also in others.

In sleep consider,

1. *What it is.*
2. *Its Cause.*
3. *Its Time.*
4. *Its Quantity.*

First, Sleep is Rest and Quietness of the Body, of the Mind, and of the Sprits.

Secondly, The Cause of sleep is,

1. A sweet Vapor sent unto the Brain.
2. The coldness of the Brain turns those Vapors into Humors.

1 Stop-

1 Stoping the Conduits of the Nerves, thereby prohibiting motion.
2 Stopping the *Senſoria* or waies of the *Sences*, thereby prohibiting underſtanding.
3 Prohibiting the Spirits, and thereby withſtanding inſtigation to action.

Thirdly, As for the time of ſleeping; the day-time is diſliked, and the night accounted only fitting

Fourthly, The Quantity of ſleep, is ſix, ſeven, or eight Hours, according to the Complexion of the party, of which you have plentiful information before.

The Diference of ſleeping and watching are only Moderate, and Immoderate: I ſhall joyn them together in the firſt, and ſee if I have writ enough to ſeparate them in the ſecond.

Both ſleeping and watching moderately uſed (for if you uſe the one immoderately you muſt needs do both ſo.)

1. *Comforts Nature much.*
2. *Refreſheth the Memory.*
3. *Cheers the Spirits.*
4. *Quickens the Sences.*
5. *Revives the Animal Vertue.*
6. *Strengthens the Body.*
7. *Helps Digeſtion.*
8. *Expels Excrements.*

The Vices of them both, are far different; and although I can cloſe with thoſe that have written Ethicks in this, That all Vertues are a Medium between two Vices, yet in other of their Tenets I cannot, becauſe ſome of them lead men to Athiſm.

The Immoderate uſe then of ſleeping and watching, I ſhall ſpeak of apart.

Immoderate watching,

1. *Makes giddy Brains.*
2. *Fills the Body full of* Rhewm.
3. *Dries the Brain.*
4. *Breeds Apoſthumes.*
5. *Troubles the Spirits.*
6. *Cauſeth Crudities.*
7. *Makes Fools.*

Immoderate ſleep.

1. *Dulls the Senſes.*
2. *Cauſeth ſuperfluous Excrements.*
3. *Makes dull wits, eſpecially in old folks and Children.*
4. *Retains the Excrements.*
5. *Over moiſtens the Brain.*
6. *Fills the Brain full of Crudities.*

I am now come to my Fifth part, which conſiſts in Exerciſe and Reſt, and this I ſhall wholly take apart.

In Exerciſe conſider,

1. *what it is.*
2. *Its Difference.*
3. *Its Effects.*

Firſt, Exerciſe is, either, Of the Body, as cleaving of Logs, &c.

Or of the Mind, as Study, &c

Or of both, as the Art of Defence &c.

Secondly, The Differences of Exerciſe are,

1. Moderate, which is neither too much nor too little.

2. Imoderate, which is either Vehement or Exceſſive.

Thirdly, The Effects of Exerciſe, I ſhall take apart and I do not know but I may lawfully do ſo, ſeeing neither God nor Nature hath joyned them together.

Moderate

Moderate Exerciſe,

1. *Stirs up Natural Heat.*
2. *Equally diſtributes the Spirits.*
3. *Opens the Pores.*
4. *Waſts the Excrements of the third digeſtion.*
5. *Strengthens the Body, Sences, and Spirits*
6. *Comforts all the Members.*
7. *Profits Nature much.*

Immoderate Exerciſe.

1. *Hurts the Body and all the Parts of it.*
2. *Waſts, dries, conſumes, and weakes the Body and Spirits.*
3. *Overthrows Natures Actions.*

Thus having done with Exerciſe, 'its beſt to write a word of Idleneſs, or Reſt.

Reſt is either Moderate or Imoderate;

Moderate Reſt,

1. *Comforteth and refreſheth Nature.*
2. *Maintains Health in a good Decorum.*
3. *Recruits a tyred Brain.*
4. *Strengthens the Body in general; the Sences and members in particular.*

Exceſs in Reſt, or extream Idleneſs (which you pleaſe)

1. Dulls the Mind, the Sences, and Principal Inſtruments of the Body.
2. It cauſeth Cruditles, evil Humors, evil Excrements, cold Sickneſſes, infinite Infirmities.
3. Haſtens old Age.
4. Cauſeth Deformity.

I am now come to my laſt point, Affections of the Mind, and they are but two, *Content*, and *Diſcontent*.

In Content, conſider,

1. *What it is.*
2. *Its Effects.*
3. *Its Differences.*

Firſt, By Content, I mean ſuch affections as are pleaſing to the Nature of man, as Hope, Joy, Love, Mirth, &c.

Secondly, By their Effects:

1. They dilate the Heart and Arteries.
2. They diſtribute both Vital and Natural Spirit throughout the Body.
3. They comfort and ſtrengthen not only the parts of the Body, but alſo the Mind, and that in all their actions.

Thirdly, Their Differences are two and no more.

1. Moderation, which comforts both Body and Mind.
2. Immoderation, which hurts both Body and Mind.

Firſt, By Diſcontent, I mean ſuch affections as diſturb the Body as Anger, Hatred, Fear for things to come, Care for things paſt, Sorrow, Grief of Mind &c.

Secondly, The Effects of it are,

1. They divert the Vital heat from the Circumference to the Center, thereby conſuming the Vital Spirits drying the Body and cauſing Leanneſs.
2. They are forerunners of Evil.
3. They are Deſtroyers, Ouer throwers and Murderers both of Body and Mind.
4. They haſten old Age and death by conſumeng Radical Moiſture.

Thus much for my Comment upon this Chapter,

which

which if it light into the Hands of a wise man, I have written enough; if of a Fool, too much.

Chap. 86.
Of Venereals.

THe Opinion of *Epicurus* was, that it was Unhealthful for man to come to the School of *Venus*; but indeed and in truth, the Exercise is beneficial, if a due interval of time be observed. And this you may know, if the man find himself the better and not the worse after the Act. As for the time to such business, Let not the Body be too full nor too empty, too hot nor too cold, too dry nor too moist; and if you must err in one of these, err as little as you can, And because usualy errors are in such case, let the body be rather hot than cold, full than emty, moist than dry: Before you come to the School of *Venus*, go to the School of *Mars* namly, Exercise your Body before you take councel of the under sheet, and so exercise it that you do not tire it: If your Constitution be good, you need not fear the exercise of your Constitution can be otherwaies: If there be deficiency in your Body, it is no wonder if you read it in your Child. We have given you notice how you may know the deficiencies of your own Body; and we have spoken of them severally in the Works of ours: If the temperature of the Body differ from Health, the effects of tha same Temperature must differ as much from the disired end; and in that take a few Rules to help your selves.

Hot Bodies desire hot Nourishments, cold Bodies cold Nourishments, dry Bodies dry Nourishments, and

moiſt Bodies moiſt Nouriſhments, and the reaſon is becauſe every like is maitained by his like: Therefore Whereas Motion, want of Nouriſhment, Watching, a Looſneſs, and Diſcontent, dry the Body and procure Diſeaſes thence coming, the contrary to theſe moiſten the Body, for likes rejoyce in their likes, and keep the Bodies in their Temperature; and this we ſpeak concerning Bodies Healthful. The inequality of theſe is the breach of Health in the Body of man, the way to correct which we have ſpoken of before, only ſomthing we ſhall now ad, If the Body be offended by much Idleneſs, we ought to correct it by Exercile, but this is to be done by degrees, for nature abhors all ſudden change; Underſtand the like by a Body weaknd by too much Exerciſe, as alſo by o her things not natural, which we ſpake of in the laſt Chapter.

Alſo it may ſo come to paſs, that the Stomach may be colder than it ought to be, and yet the Brain at the ſame time, hotter than its due temper; in ſuch a cale, you muſt remidy them both with Medicines proper for them: Do the like by o'her parts of the Bodie when they are hoter, colder drier, or moiſter than they ought to be.

Culpeper.

By wh- m.ans to do this, you have before in my Comment.

Chap.

Chap. 87.
Of Healthful Cauſes of the Inſtrumental Parts.

AS concerning healthful Cauſes of the Inſtrumental parts of the Body, ſome conſiſt in want, or error in Formation; others in want, or error in magnitude, Number, and Scituation.

In Formation many errors happen, both in the faſhion of the part, and if there be any Cavity in it, when it differs from the Golden Mean in the paſſage, Mouth, Roughneſs or ſmoothneſs; theſe if they differ but little from what naturally they ought to be, may deſerve the appelation of [Healthful] but if much they may ſafely be called Unhealthful, but if the difference be ſo great that the part cannot perform its operation, it may truly be ſaid to be ſick.

Alſo difference muſt be made in the Quantity of the Defect, as alſo in the Number, whether one or more, or how many of the parts be deficient; as alſo what the Scituation of the deficient part is.

The Differences then of theſe are four;

1. Such whoſe Inſtrumental parts are in a due Decorum.
2. Such as differ but little from it, and therefore may alſo be called Healthful.
3. Such as differ more, and therefore are Unhealthful.

Such as differ moſt, and therefore are ſick.

As for ſuch Members as offend in Figure or faſhion,

viz. such as are crooked or the like, while the Child is yet yong and tender, they may be reduced to their Natural habit, by binding or such like means, but when once the Child is grown up and the parts hardened, 'tis impossible to reduce them, and indeed all errors in the Body are easier to be amended whelst the Body grows, than afterwards, for then (according to the Opinion of most Physitians) there is no place left for Remedy.

As for such Members as exceed their due proportion in bigness may be reduced by resting, and convenient binding of them; also Members may be encreased by motion, and moderate rubbing, for that calls the Blood to the place.

All defective parts which have their Original through Blood, are not impossible to be corrected or restored; but such parts of the Body as are Spermatical, or have their Original by Seed are iether altogether impossible to be restored or very neer the point, although a callous mater grow in their places, which performs the same office they did.

In all these Nature is the Work-woman, and the Physitian but her Servant.

Also somtimes two or three Vices may accompany one and the same Part, as in him that we told you before, that had a smal and round Stomach, and neer the *Diaphragmæ*, for in him both Magnitude, Formation, and Scituation were depraved, and the greatist Artificialness in the world could never bring this to a natural habit, for if his Stomach were never so little full, difficulty of breathing followed, therefore his only Remedy was to take little meat and drink at a time, and to take it often. And he which we told you of, that had an Obstruction in his Liver by reason of the narrowness of the Vessels, an extenuating diet was found out for his Remedy.

CHAP.

Chap. 88.
Of Solution of Continuity.

IT remains now that we ſpeak a word or two of that kind of Diſeaſe which is incident both to Similar and Inſtrumental parts, *viz.* Solution if Continuity or Unity which you pleaſe, which although it happen many times to men in perfect health, yet becauſe it cauſeth paſſion it may be numbred amongſt Diſeaſes, for if a ſenſible hurt of Opetation make not a difference between health and ſickneſs I know not what doth.

Yet amongſt theſe alſo is ſome difference, for ſome of theſe give Healthful Signs, ſome Unhealthful, and ſome Neutrals as for the Cure, that muſt be according to the Nature of the Part hurt, and the Eſſence of the Diſeaſe hurting.

Culpeper.

Me thinks *Galen* is very miſty and hard to be underſtood in this, I ſhall give you his meaning as well as I can, and reſt confident if I do vary from the meaning if *Galen*, as it may be I may not, yet I will not vary at all from the truth.

Then conſider,

1. Solution of Unity is made by Wounds or Ulcers.
2. A Wounds is a Solution of Unity, new, bloody, and without putrefaction, and it is either,
   1. Simple, without accidents.
   2. Compound, with accidents, as loſs of ſubſtance, Bruiſe, Swelling, Inflamation, Pain, Convulſion, &c.

3. Diſ-

3. Difference according to place, or part of the Body 'tis in, whether Principal or not Principal, Spermatical or not Spermatical.
4. Difference in reſpect of end, as great, little, hard or eaſie to cure, dangerous, mortal.

3. An Ulcer is a Solution of unity, with matter differing in ſubſtance from the fleſh about it.
1. Its kinds are either plain, hollow, fiſtulous, ſanious, virulent, cancrous, corroſive, putrefactive.
2. Its accidents are pain, ſwelling, Inflamation, hardneſs, callus evil fleſh, hard lips, diſtemper, Worms, Bones corrupted.

If any will contend that Fractures, and Diſlocations, are ſolutions of Unity, they may: I ſhal paſs them here, they being not things for every Child in Phyſick to meddle with al; this is a Horn Book to Phyſick, and you ſhall ſeldom ſin Latin or Greek written in ſuch a Book.

Chap. 89.
Of the Comon Intention of Cure.

THe Art of Curing hath one common Intention, which is taking away that which is contrary to the Cure, and all ſuch Cauſes as bring Health do no more; Alſo the diſpoſition of every part to be cured is to be conſidered, hot diſtempers are to be cured by cold cauſes, cold by hot cauſes; for if whatſoever be immoderate thwart Nature, and whatſoever is moderate

rate help Nature, then of neceſſity, whatſoever is immoderate one way, muſt be brought to Medyocryty by its contrary immoderate, and this may be done two waies, either acccording to power or according to imagination; according to power when a thing is really ſo, according to imagination, when we conceit a thing to be ſo as it is not: Of theſe things we have ſpoken in our Vertues of Simple Medicines.

As for the Cure of ſuch Diſeaſes as are already inherent to the Body, we muſt regard the cauſe of the Diſeaſe; put caſe for example, a Feaver ariſeth of putrified Humors, The Indication of Cure is, *Evacuation* and *Alteration*, Alteration is cooling the heat of the humor by cool Medicines, this taketh away the Effects, but the Cauſe is taken away by Evacuation, as Bleeding, Sweating, or Clyſters, or drawing the Humor to another place, as by Bliſters or the like; In this you muſt regard the matter offending, both in reſpect of Quantity and Quality, and the maner of uſe of your Medicines, this we have largely ſhewed in our Therapeuticks only this let us ſtick to in all Cures, to take away the matter which cauſeth the Diſeaſe, by the Roots: If the Diſeaſe be compound, uſe a Compoſition of Simples fitting for it, if the Diſeaſe be great let the Medicine be the ſtronger, in all let the Medicine be proper for the Diſeaſe; for example, If the Diſeaſe exceed Nature in ten parts of heat, and ſeven parts of drineſs, let the Medicine be ten parts colder and ſeven parts moiſter.

Alſo the part of the Body is to be conſidered, that ſo the coldneſs of the Medicin may make the afflicted part no colder than it ought to be; if the Diſeaſe lie in a remote part of the Body, the Medicine ought ſo to be formed that it loſe not its vertue before it come to that part,

part, let it then have not ſo much heat only as the Diſeaſe requiers, but ſomwhat more, even ſo much as is neceſſary to penetrate to the afflicted part.

Alſo the mater or ſubſtance of the offending Humor muſt be heeded, for if it be thick it cannot penetrate to the extream parts of the Body, and in ſuch caſes you muſt uſe Medicines that are of a cutting quality.

Culpeper.

It ſeems *Galen* here minded only an Antipathetical Cure, in which his Rules are good; there is another way of Cure which we call Sympathetical, which is done by ſtrengthning Nature in General, and the part of the Body afflicted in particular, of this and the reaſons for it, every one that is fit to give Phyſick may ſee in my *Engliſh Phyſitian*, Ot the laſt Edition.

Chap. 90.

The Cure of Solution of continuity in a Fleſhy Part.

SOlution of Unity is cured again by Unity, and this in Inſtrumental parts is impoſſible.

Culpeper.

I think my Author means 'tis impoſſible to ſet a mans Arm on again when 'tis cut off, if he do, I am cleerly of his Opinion, but when a man hath cut his Finger, 'their is a Solution of Unity in an Inſtrumental part, and yet that is eaſily cured.

Galen.

The Cure of Solution of Unity in Similary parts is not alwaies poſſible, but in fleſhy parts it is, unleſs the loſs

loſs of ſubſtance be ſo great that the ſides of the Wound cannot be joyned together, without marring the form of the Body.

Our preſent task then is,

1. To joyn the parts of the Body together which are ſeparated by the Wound or Ulcer.
2. To keep them together being ſo joyned.
3. To cleanſe the Ulcer of what hinders the Cure.
4. To preſerve the part ſound being cured,

The Firſt and Second are performed by convenient binding and ſtitching together;

To the Third we muſt have a care

1. That neither duſt, filth, nor hairs fall into it.
2. That no Coruption breed in it that may hinder the Cure.
3. If there be much defluxion of Humors to it, either purge them out, or draw them back to another place.

To the Fourth, Strengthen the part when you have cured it with convenient drying Medicines.

Thus much of Solution of contiuuity in a fleſhy part.

Culpeper.

Galen hath done very wel in this; I ſhall only ad an Exhortation to Artiſts, which if they obſerve they may do well.

I deſire them,

1. To work ſafely, without hurt.
2. Speedily without detracting time.
3. Do as they would be done by in like caſe.
4. Not aim at Gain.
5. Promiſe no more than they can performe.
6. Perform faithfully what they promiſe.

Chap.

Chap. 91.

Of Solution of Continuity in a Bone.

THe breaking of a Bone is a Solution of continuity in it; A Bone broken in two cannot be made one again, but is only united by a Callus, a Callous is made of the very same Nourishment that nourisheth the Bone, and some hold that the Bones of a Child whilst they are young and tender will unite without a Callous.

Usually when a Bone is broken, the Muscles which lie neer it suffer also, therefore the intention of Cure is double, one which regards the Bone it self, the other which regards the parts of the Body neer the Bone which is broken, the latter you find the way of Cure in the foregoing Chapter.

Because as we told you all Bones are united by Callus, you ought to supply Nature with a convenient superfluity to make this, and withal to observe a convenient Decorum both in respect of the quantity and quality of it, and according as you find the fracture to abound with moisture or driness, so to prescribe a diet either drier or moister as you see fit.

Culpeper.

I as yet know, or can at least at present remember no better Remedy in such a case, than a strong Decoction of Comfry Roots or Leaves if the time of the yeer afford them, you may make the Decoction in Wine or Water, or a mixture of them, according as you find the

Age

Age and Complexion of the Patient to be, and the ſeaſon of the yeer agree; and as Comfry is ſo good for a broken Bone, ſo Knot-graſs is as good uſed in the ſame manner for a disjuncture.

Chap. 92.

Of pricking of a Nerve or Tendon.

SEing Nerves and Tendons are of ſuch exquiſite ſence, the pricking of either of them is very ſubject to produce Convulſions, and the reaſon is, becauſe no expiration can come outwardly from thoſe parts; to prevent it, then you have no other Remedy than to open the Wound and dry it up with Medicines of ſuch thin ſubſtance as can penetrate even to the very bottom of the Nerve.

Culpeper.

The uſual practice of the Chyrurgians of our time in ſuch caſes is to cut the Nerve and ſo ſuffer the Patient to loſe the uſe of that Member; but I ſuppoſe if you heedfully read my *Engliſh Phyſitian Enlarged, of the laſt Edition*, you may find a ſafer way to the Wood.

Chap. 93

Of Diſeaſes according to Formation.

WE come now to Formation, the Diſeaſes of which although they are divided into many Differen-

Differences, we will begin with that which is moſt evident, which is change of Figure or Faſhion, this we told you might be amended ſo long as the party is growing, and the ſooner the better, for when once they are grown up 'tis paſt cure.

The Intention of this Cure is the turning the Member the contrary way; If it come by reaſon the Member was formerly broken, and not rightly ſet, if it be new done, your way is to break it again and ſet it better, but if long time be elapſed 'tis paſt cure.

Chap. 94.
Of Obſtructions.

OBſtructions are cauſed of Humors either thick or thin, the healthfull cauſes of the firſt are cutting and cleanſing Medicines: That which is cauſed by hard dung in the Guts, remedy the hardneſs of it by moiſt and fat Clyſters, and then carry it quite away by ſuch as are ſharp.

The Stone in the bladder requires cutting and bringing it away.

Immoderate fulneſs alſo cauſeth Obſtructions, and they are to be cured by imoderate emptying, as bleeding and the like.

Superfluity of meat is corrected by purging and Vomiting.

Stoppage of the Lungs by Coughing.

In the paſſages of Urine by ſuch things as provok Urine, and Urine is provoked by ſuch things as vehemently extenuate or make thin.

The Stomach is cleanſed by Vomiting, the Bowels by Purging.

To conclude, whatſoever is contrary to Nature in any part, is to be taken away, and if that cannot wel be done, draw it to another part where it may.

Culpeper.

I do not well fancy *Galens* Remedy of cutting ſuch as have the Stone, I think, nay am confident Remedies not dangerous may be found for the Stone in ſome of my Works, I think in my Tranſlation of *Riverius*, and of the *London Diſpenſatory*, the laſt Edition, look *Lapis Nephriticus* there.

CHAP.

Of Roughneſs and Smoothneſs.

WHat parts of the Body ſoever have loſt their natural habit by roughneſs, natural ſmoothneſs is to be reſtored to them, and this (be it to the Bones, Arteries or Tongue) is to be done by mild and moiſtning Remedies, which have no biting quality at al in them.

Again, Other parts of the Body have or may have a ſmoothneſs in them which is not Natural, roughneſs is to be recovered to ſuch, by Medicines which cleanſe an ſomthing bind, but if there be Obſtructions and narrowneſs of paſſages withal, uſe firſt ſuch Medicines as cut tough Humors.

If there be a mixture of any of theſe Diſeaſes, let there be the like in the Medicines, it is ſufficient to give one Exampel, for that's the Rule we follow in all our works: Suppoſe a multitude of Blood flow to ſome particular Member, that not only the greater but alſo the leſſer Veins of that Member are extended, and by reaſon of the cleerneſs of the Skin are cleerly ſeen; 'tis

to be ſuppoſed, that other Veſſels that cannot be ſeen are ſtreched alſo; now the danger is, leſt that which is ſweat out through the Veſſels be ſpilled in the void places in the midſt of the Body: Now the Cure of this muſt be done by Evacuation, or to wright plainer Engliſh by emptying, becauſe the diſeaſe proceeds of the immoderate filling of the part, but yet this Humor thus paſſed into the Cavities of the Body will never be brought out that way while the world ſtands, therefore al Evacuation cannot be made at the part of the Body offended if the whol Body be overfilled, for if we uſe Scarrifications or Inciſions, we ſhall draw the more thither by reaſon of the pain; if we ſhould attempt to ſcatter it by heat, the heat would draw more to it than it ſcatters away; If we go about to drive it back, the Body being full admits no ſuch motion; in ſuch a caſe then you muſt firſt evacuate the whol Body, then meddle with the particular part afflicted afterwards, firſt repelling the Humor, and then diſperſing of it.

And this know, The leſs the Humor is, the ſooner 'tis evacuated, cooling and binding Remedies repell it.

If you conjecture any offending Humor yet retained in the part, firſt ſearch whether it be thick or thin, that ſo you may expel it either with, or without cutting Medicines.

Alwaies have a care of hot Medicines if the afflicted part be towards the upper part of the Body, becauſe they ſend Vapors upwards; therefore in ſuch caſes let the heat of the Medicine be but mean, and if it be a little moiſt withal, it can cauſe no pain, but if you would diſperſe any humor from the lower parts of the Body let the medicine be ſtrong leſt it loſe its ſtrength before it come at the afflicted part, neither need you fear the ſuperfor

perior parts will be afflicted by such Medicines, seeing the cause of the affliction lies not in them, neither are the Medicines to be apropriated to them.

Then consider. That the parts afflicted by such defluxions, some are rare, loose and soft by Nature, others thick and hard by Nature, the former are easily emptied, you must use sharper Remedies to the latter.

The Indications then must be taken, both from the substance of the afflicted part, and also, from the Formation and Scituation of it: for example, if it happen so, that the Liver be afflicted by Humors in the small Vessels thereof, which Humors are thin viscuous, thick or superaboundant; Is it not the readiest way, first to separate these by extenuating meats and drinks, and change them into another substance? Then in the second place, to empty those by passages which are large, and not by those that are narrow, whereas you cannot bring them thither without extenuating, for there are large passages [*Meatus*] in the Liver as well as narrow, which pass to the *Vena Cava*, as the narrow doth to the *Vena Porta*: It is no such difficult matter then when Humors are thick and tough in the Liver to evacuate them, by drawing them to the *Vena Cava* by such Medicines as have a drawing quality, that so they may be cast out by Urine.

But besides these, here is another Indication to be taken from the Liver it self; Suppose it be so weakend by moistning Medicines, or Cataplasms, that it is unabled not only to perform its own Office, but weakens the Veins also; in such a case you must mix some binding things with your Medicines, but seeing the Liver lies so low, 'tis some Question whether the binding Medicines be not weakned before they come at it, unless they be mixed with some things else of more subtil parts, as

Spices are, If you make up your Medicines of ſuch Spices as bind. Nature when ſhe hath gotten two Qualities to ſerve her turn in one Medicine, will operate the ſtouter.

Culpeper.

I know at preſent none better for ſuch a purpoſe than Cinnamon, and *Troſci Lignea*, and if you mix a little Spodium amongſt them it will not do amiſs.

Galen.

Alſo take another Animadverſion. Have a care the Natural temper of the part afflicted be not diſtempered by the Humor flowing to it, it it de Flegm that flow to it, it may be it is too cold, if Choller, too hot. you muſt cure this diſtemper before ever you can reſtore the Member to its priſtine health and ſtrength, and this is to be cured by its contraries, namely, cold by heat, and heat by cold, and herein alſo you muſt be well verſed; namely, how hot and cold every Member by Nature ought to be, for how can you tell elſe when it exceeds its due proportion in cold or heat, or when you have cooled or heated it enough?

Chap. 96.

Of Diſeaſes according to Number.

HAving ſpoken enough of theſe things, we come now to ſuch whoſe Number is not according to Nature, and ſeing their difference is twofold, one in which ſome part is deficient; the Cure of which is by ſubminiſtring to Nature, the other which is ſuperabboundant, which ought to be cut off either by Iron or Fire, or Medicines which have a burning quality, all theſe

theſe may be cured 'tis true, but new ones cannot be gotten in their rooms that are wanting, ſome there are that though they cannot be generated again, yet ſomthing may be made in lieu of them, as a Bone being taken away, you may put in ſome ſubſtance different from both Bone and Fleſh in ſtead of it, for there is a certain Callus Fleſh grows in the room of it, which though it ſeeme like Fleſh at firſt, yet in proceſs of time it grows to the hardneſs of a Bone; ſo alſo any Member being cut off, ſeeing we cannot make its like in ſubſtance, we may make the like of it in ſhew, that ſo the Body may the better retain its beauty.

Culpeper.

A right Worſhipful Buſineſs, and teacheth a man thus much knowledg, That he may make a wooden Leg.

Chap. 97.

Of Diſeaſes according to Magnitude.

AS for Diſeaſes according to Magnitude, when the bigneſs of the parts of the Body are according to nature they are as they ſhould be, if any parts be bigger or ſmaller than they ſhould be, you ſhould take away from thoſe that are too big, or if that cannot be, withdraw the matter to another place, cheriſh thoſe that are deficient in bigneſs, and take away thoſe that ſuperabound, this was ſpoken to more at large before.

Spices are, If you make up your Medicines of such Spices as bind, Nature when she hath gotten two Qualities to serve her turn in one Medicine, will operate the stouter.

Culpeper.

I know at present none better for such a purpose than Cinnamon, and *Cassia Lignea*; and if you mix a little Spodium amongst them it will not do amiss.

Galen.

Also take another Animadversion. Have a care the Natural temper of the part afflicted be not distempered by the Humor flowing to it, it it de Flegm that flow to it, it may be it is too cold, if Choller, too hot. you must cure this distemper before ever you can restore the Member to its pristine health and strength, and this is to be cured by its contraries, namely, cold by heat, and heat by cold, and herein also you must be well versed; namely, how hot and cold every Member by Nature ought to be, for how can you tell else when it exceeds its due proportion in cold or heat, or when you have cooled or heated it enough?

Chap. 96.

Of Diseases according to Number.

HAving spoken enough of these things, we come now to such whose Number is not according to Nature, and seing their difference is twofold, one in which some part is deficient; the Cure of which is by subministring to Nature, the other which is superaboundant, which ought to be cut off either by Iron or Fire, or Medicines which have a burning quality, all these

theſe may be cured 'tis true, but new ones cannot be gotten in their rooms that are wanting, ſome there are that though they cannot be generated again, yet ſomthing may be made in lieu of them, as a Bone being taken away, you may put in ſome ſubſtance different from both Bone and Fleſh in ſtead of it, for there is a certain Callus Fleſh grows in the room of it, which though it ſeeme like Fleſh at firſt, yet in proceſs of time it grows to the hardneſs of a Bone; ſo alſo any Member being cut off, ſeeing we cannot make its like in ſubſtance, we may make the like of it in ſhew, that ſo the Body may the better retain its beauty.

Culpeper.

A right Worſhipful Buſineſs, and teacheth a man thus much knowledg, That he may make a wooden Leg.

Chap. 97.

Of Diſeaſes according to Magnitude.

AS for Diſeaſes according to Magnitude, when the bigneſs of the parts of the Body are according to nature they are as they ſhould be, if any parts be bigger or ſmaller than they ſhould be, you ſhould take away from thoſe that are too big, or if that cannot be, withdraw the matter to another place, cheriſh thoſe that are deficient in bigneſs, and take away thoſe that ſuperabound, this was ſpoken to more at large before.

CHAP. 98.
Of Diſeaſes according to Scituation.

WE come to that other kind of Healthful cauſes which amends ſuch parts as are out of place, as Luxation, Ruptures &c. this is done by ſome violent ſtretching or ſtroke, or elſe by ſome dilation or breaking of the Continent; Twofold then alſo is the way of Cure, the one is by reducing it to its proper place, the other by ſtrengthning the part after it is reduced.

CHAP. 99.
Of Preſervative Cauſes.

THis Chapter ſeems to contain in it the Sum of all what hath hitherto been ſpoken; of Preſervatives there are three Kinds;

1. *Such as have reſpect to men in perfect Health*
2. *Such as regard men not in perfect Health.*
3. *Such as belong to men that are Sick.*

The firſt maintains Health, the other two attain it; The whol Baſis of this is chiefly buſied about Humors, which ought neither to be too thick nor too thin, neither too watry nor too many, nor too hot nor too cold, nor too biting, neither ſubject to Putrefaction, nor yet of a Venemous Nature, for when any of theſe are encreaſed they ingender Diſeaſes,

The Intention of Cure of this, is Alteration and Evacuation.

They

They are altered when they are either concocted by the Body it ſelf, or by ſome other Faculties which have a Medicinal Force or Operation, as by ſuch things as expel poyſon, they are evacuated by Purges, Clyſters, Sweatings and Vomitings, theſe are common Evacuations. Proper are ſuch as are apropriated to certain parts and places of the Body, the Bowels are purged by Stool, the Liver by Urine, the whol Body by Sweat, the Head by Sneezing, the Lungues by Coughing, &c. Beſides, there are ſome ſorts of Purges which draw the Humors from all parts of the Body, as Pills.

CHAP. 100.

Of that part of the Art which refreſheth Old Age.

Such Food, Diet, and Medicines as refreſh and reſtore are moſt fit for Ancient People; The Diſpoſition of Ancient people is the beſt Diſpoſition, but yet Blood in them is but little, neither is their Vital and Animal Spirit much, ſollid parts are dry, therefore is their ſtrength weak, and their whol Body cold.

The Healthful Cauſes which amend this Diſpoſition (that I may comprehend them all in one Chapter) are ſuch things which give preſent and ſecure nouriſhment, if you would take them particularly, they conſiſt in moderate Motion, Meat, Drink, and Sleep.

As for Motion, a Coach, walking, and rubbing themſelves are convenient, after which, let them cool, and eaſe themſelves by degrees.

As for Meats, let them firſt take ſuch as are moiſt

and eaſie of Digeſtion (but let them avoid cold Meats as much as may be) afterward let them eat ſuch as are of good Nouriſhment; for Drink, let them drink good Beer, and now and then a cup of Wine after Meat; as for all particulars, I ſhall not here recite them, as having formerly related them in other Volumns.

Culpeper.

To this laſt Chapter of *Galens* I never intended a Comment, becauſe I do intend ſpeedily my ſelf to write a Treatiſe of the ſame, *viz. A Guide for Old Age. Galens* Wine I tranſlated Beer, becauſe 'tis better for our Bodies.

Thus Courteous Reader, I leave thee for this time, rejoycing much, and daily bleſſing God that he hath been pleaſed to make me an Inſtrument of ſo much good to this Nation, as the Acclamations of diverſe Gentlemen, from diverſe parts of this Nation daily teſtifie to me: It is not my deſire Reader that thou ſhouldeſt be a Fool, but a Phyſitian, and the Proverb ſaith, *Every man and woman in the world is one of them.* I have here given thee the firſt Rudiments and Principles of the Art, or at leaſt wiſe of *Galens* Art, which if it ſerve for nothing elſe, it will ſerve to fit thy Brain for greater maters; labor then to digeſt this, 'tis not ſo big that thou canſt ſurfet of it, and when thou haſt well learned it, thou ſhalt be fed with ſtronger Meat, by thy Friend.

Nich. Culpeper.

The

The Contents of every Chapter.

Præmium. Chap. 1. 1

Chap. 2.

What Medicine is. 2

Chap. 3.

How many several waies, a Cause may be said to effect, a Sign to give Indication, and a Body to receive. 4

Chap. 4.

Of Healthful Bodies. 5

Chap. 5.

Of a Body unhealthful. 8

Chap. 6.

Of a Body Neutral. 9

Chap. 7.

Of Signs. 11

Chap. 8.

Signs of a very good Constitution. 11

Chap. 9.

How many the Differences of the Parts are. 14

Chap. 10.

Of the Signs of the Brain. 15

Chap.

Page

Chap. 11.

Of the bigneſs and ſmalneſs of the Head 15

Chap. 12.

Of ſuch Operations as have obtained the Principality. 49

Chap. 13.

Signs of a good temper of the Brain ibid.

Chap. 14.

Signs of a hot Brain. 50

Chap. 15.

Signs of a cold Brain 51

Chap. 16.

Signs of a dry Brain ibid.

Chap. 17.

Indications of a moiſt Brain ibid.

Chap. 18.

Signs a hot and dry Brain 52

Chap. 19.

Signs of a hot and moiſt Brain. ibid.

Chap. 20.

Signs of a cold and dry Brain 54

Chap. 21.

Signs of a cold and moiſt Brain 55

Chap. 22.

Of the Sences. ibid.

Chap. 23.

Of the Eyes ibid.

Chap. 24

Of the greatneſs of the Eyes 57

Chap. 25.

Of ſmalneſs of the Eyes ibid.

Chap. 26.

Of the Color of the Eyes. ibid.

Chap.

Chap. 27. Page
Of grayneſs and blackneſs of the Eyes 58
Chap. 28.
Of the temperature of the Heart 59
Chap. 29.
Signs of the Heart over-heated. 60
Chap. 30.
Signs of the Heart too cold ibid.
Chap. 31.
Signs of a dry Heart. ibid.
Chap. 32.
Signs of a moiſt Heart 61
Chap. 33.
Signs of a hot and dry Heart ibid.
Chap. 34.
Signs of a hot and moiſt Heart ibid.
Chap. 35.
Signs of a cold and moiſt Heart 62
Chap. 36.
Signs of a cold and dry Heart 63
Chap. 37.
Signs of a hot Liver ibid.
Chap. 38.
Signs of a cold Liver ibid.
Chap. 39.
Signs of a dry Liver ibid.
Chap. 40.
Signs of a moiſt Liver 64
Chap. 41.
Signs of a hot and dry Liver ibid.
Chap. 42.
Signs of a hot and moiſt Liver 65
Chap. 43.
Signs of a cold and moiſt Liver 66

Chap. 44. Page
Signs of a cold and dry Liver 67
Chap. 45.
Signs of a hot, cold, moist, and dry Temperature of the Testicles 68
Chap. 46.
Signs of a hot and dry temperature of the Testicles. ib.
Chap. 47.
Signs of a hot and moist temperature of the Testicles 69
Chap 48.
Signs of a cold and moist temperature of the Testicles 70
Chap. 49.
Signs of a cold and dry temperature of the Testicles 71
Chap. 50.
Of the Habit of the whol Body 72
Chap 51.
Signs of a moderate Temperature. 73
Chap. 52.
Signs of a hot Temper 74
Chap. 53.
Signs of a cold Temperature ibid.
Chap. 54.
Signs of a dry Temperature 75
Chap. 55.
Signs of a moist Temperature ibid.
Chap. 56.
Signs of a hot and dry temperature 76
Chap. 57.
Signs of a hot and moist temperature 81
Chap. 58.
Signs of a cold and moist temperature ibid.

Chap.

Chap. 59. Page
Signs of a cold and dry Temperature. 82
Chap. 60.
Signs of a dry Stomach 99
Chap. 61.
Of a moist Stomach. 100
Chap. 62.
Signs of a hot Stomach. ibid
Chap. 63.
Signs of a cold Stomach. 101
Chap. 64.
Of ill temperatures commixed in the stomach. 102
Chap. 65.
Signs of cold Lungs. 103
Chap. 66.
Signs of dry Lungs. ibid
Chap. 67.
Of the Voyce. 104
Chap. 68.
Of a cleer and rough Voyce. ibid
Chap. 69.
Of an acute Voyce. 106
Chap. 70.
Indications of Natures Instruments. 107
Chap. 71.
Of the Stomach. ibid
Chap. 72.
Of the Bladder. 108
Chap. 73.
Of the Liver. ibid
Chap. 74.
Of a Flegmatick man vomiting Choller. 109
Chap. 75.
How Bodies may be known to be sick. ibid

Chap. 76. Page
Signs of an afflicted Brain 110
Chap. 77.
Signs of an afflicted Heart ibid.
Chap. 78.
Signs of an afflicted Liver 111
Chap. 79.
Signs of an afflicted Stomach ibid.
Chap. 80.
Signs of an afflicted Breast and Lungs 112
Chap. 81.
Of the difference of those things that are cast out 113
Chap. 82.
Signs of a Sickness to come. 114
Chap. 83.
Signs of a sick Body 117
Chap. 84.
Of Causes Healthful, Unhealthful, and Neutral. 118
Chap. 85.
How many waies our Bodies may be altered. 119
Chap. 86.
Of Venerals 133
Chap. 87.
Of Healthful Causes of the Instrumental Parts 135
Chap. 88.
Of Solution of Continuity 137
Chap. 89.
Of the common Intention of Cure 138
Chap. 90.
The Cure of Solution of Continuity in a Fleshy part 140
Chap. 91.
Of Solution of Continuity in a Bone 142
Chap. 92.
Of pricking of a Nerve, or Tendon 143

Chap.

Chap. 93.
Of Diseases according to Formation 143
Chap. 94.
Of Obstructions 144
Chap. 95.
Of Roughness and smoothness 145
Chap. 96.
Of Diseases according to Number 148
Chap. 97.
Of Diseases according to Magnitude 149
Chap. 98.
Of Diseases according to Situation 150
Chap. 99.
Of Preservative Causes ibid.
Chap. 100.
Of that part of the Art which refresheth old Age. 151

FINIS.